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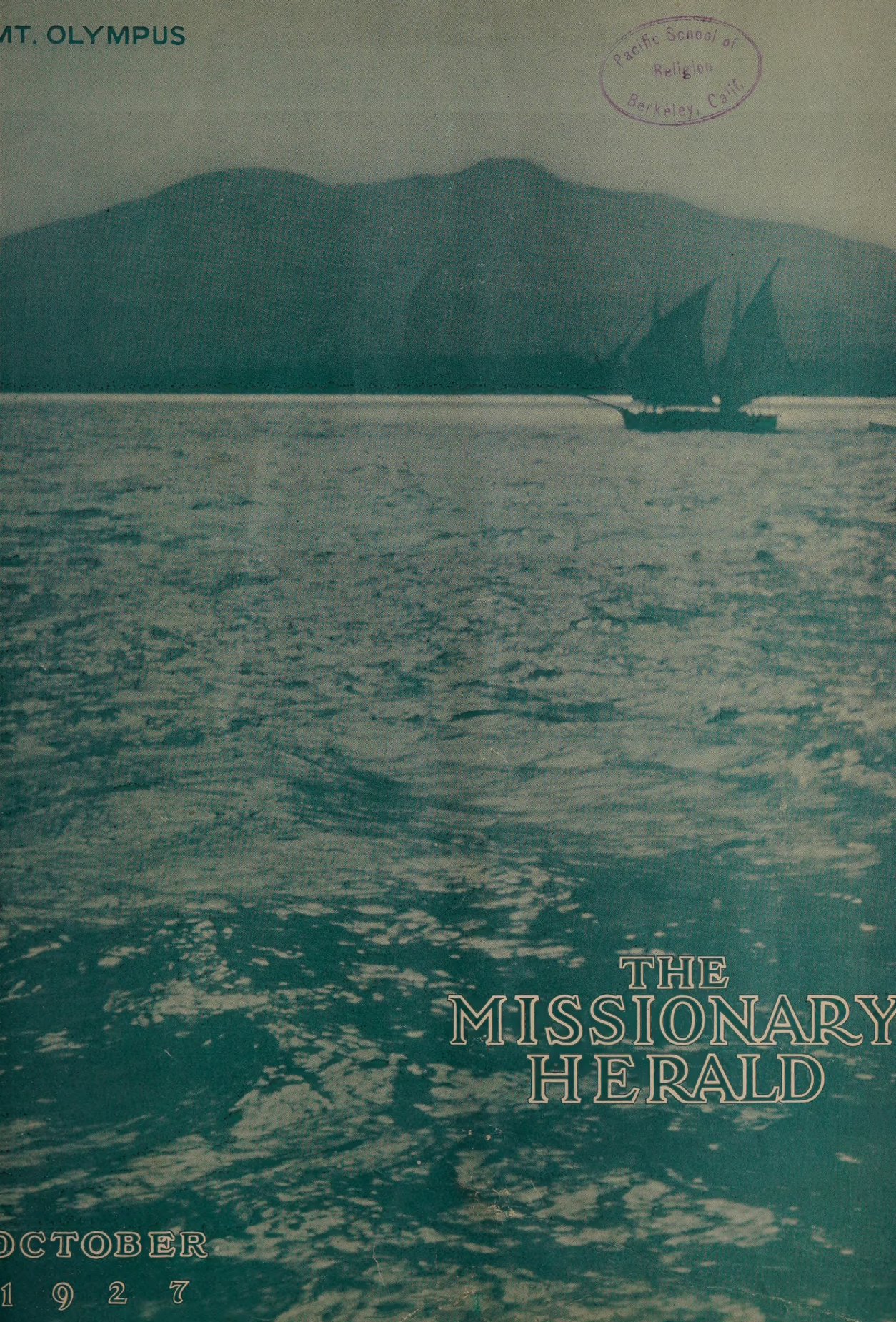

THE MISSIONARY HERALD

OCTOBER

1927

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FOREWORD

The reader will find in this issue a variety of news, personal sketches, effective write-ups of typical pieces of missionary service, together with telling pictures from many countries. We have given little space this month to methods, problems and theories, or even to news of a general nature, in order to present many aspects of the Board's work and point to results which abundantly justify the investments made by the American churches.

We would especially call attention to the pages which introduce leaders who are products of our own missions in different lands. The life stories of some of them are told by our missionaries, while others — namely, the Constantinople librarian and the Ceylon Bible Woman — give the report of their own activities.

From the angle of Projects this is a significant number because it presents more fully than usual many different types of foreign projects and because it tells of the progress of the Project Plan among the states and churches.

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ADANA GIRLS' SCHOOL CELEBRATES "REPUBLIC DAY," OCTOBER 28

This is Turkey's Independence Day. These patriotic Turkish girls have much

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

THE OUTCOME OF THE 118th YEAR

Officers of the Board Find Much Encouragement Notwithstanding a Deficit

IN order to place the situation immediately before our readers, we will say that the treasurer reports a deficit upon the fiscal year, ending August 31, of $147,950. This is considerably less than was forecasted at the annual meeting at Omaha last May and is slightly less than has been intimated to the friends of the Board in recent correspondence. Nevertheless it is a very considerable amount and constitutes one of the largest deficits for a single year in the history of the Board. For those who read these pages, or who follow the affairs of the Board in other ways, it is hardly necessary to explain why the balance is on the wrong side of the account. But as a matter of record and because the situation has been a unique one in many ways, we would call attention to certain adverse factors affecting the outcome of the year.

It has been the first year of merger between the American Board and the Woman's Boards, and therefore inevitably a year of transition and uncertainty. The former Woman's Boards have been discontinued as administrative and promotional agencies, and there has not been time to make suitable adjustments at the Home Base. This undoubtedly has cost the Board a multitude of small gifts and a certain number of large gifts.

Strictly speaking, however, it has not been a year of merger, but two-thirds of a year. There have been twelve months of the old American Board and eight months of the American Board and the three Woman's Boards together. This has added to the complexity at a number of points, particularly in this, that while we have carried the full normal expenditures of the Woman's Boards for eight months, we have not had the full normal income of these Boards for eight months. September, October, November, and December in recent years have been the best months of the Woman's Boards, and as the merger was not effected until January, this period is not included in the account. The eight months of merger have been the lean months of the year. We estimate this has cost the Board $22,200 in income.

Whether from the above or other causes, the year has seen a falling off in gifts from the churches of $34,350, a loss from individuals of $15,100, and losses from other sources of income amounting to $62,300.

The increased expenditures arising from the China revolution of course will be kept in mind as an important factor in the situation. Confronted with increased cost at one point and decreased income at several points, the reason for a deficit becomes painfully clear.

But the situation is by no means a discouraging one. There is much to be grateful for, much that points to better conditions in the future.

First of all, there is the wiping out during the year of the old indebtedness of $213,000. That achievement stands as a glorious piece of financing. The difference between the old debt and the new one is $65,000 and we are at least that much better off.

Then there was the outpouring of personal gifts during the summer. Two thousand nine hundred and ninety-four gifts, totalling $127,555.10, is not a bad showing after sixty-five of the largest givers had paid $113,000 on the old debt. We give thanks for this army of loyal and self-sacrificing friends. We are confident their numbers will increase, and some year we shall be reporting 4,000 gifts, then 5,000.

We do not overlook the steadily increasing appeal of the work itself—the fact that our missionaries and our missionary institutions are rendering an incalculably great service to the nations. Those who read these words know the spiritual and social significance of what is happening in Japan, China, India, the Philippines, Africa, Turkey, Bulgaria, Greece, Syria, Mexico, and other lands. They are not misled by the often crude and hostile comments of the secular press and of superficial observers. They believe as never before in history Jesus Christ is being recognized as the hope of the world, and that Christ's messengers are working with and not against the deeper tides of humanity.

It is the confident belief of the officers of the Board that a new spirit is coming to the Congregational churches in respect to their missionary work at home and abroad, and that we shall soon be seeing the signs of a spiritual awakening in larger giving and more definite and earnest prayer. We avow our faith in the Congregational churches.

Last, and best of all, to use John Wesley's great utterance, *God is with us.* We believe in the Board, we believe in the churches, we believe in the future because we believe in God.

So let us all take hold for 1928 and make it the greatest year in the history of the Board.

BRIDGING INTERRACIAL CHASMS

By DR. JOHN WRIGHT BUCKHAM

It was an event in the life of our School of Religion in Greece to have two courses of lectures given by a visiting professor from its big sister institution in America, the Pacific School of Religion. That this contribution was greatly appreciated we have learned from several Athens correspondents. Now we are glad to give to our readers the other side—Professor Buckham's impression of the Athens work taken from a long account written for a home paper, "The Berkeley Gazette." Coming from a distinguished educator, an expert in religious education, the picture he gives of the school has a special value.

WE expected to be captivated by ancient Athens, with its art, its history, and its romance, and were not disappointed. Yet that which has aroused our deepest interest is not the Athens of the past, but the Athens of today, with its cheerful, friendly people, its ideals and customs, its churches and educational institutions, and especially its influx of deported peoples with the conditions, problems, and possibilities involved.

A splendid piece of constructive work being carried on by Americans is the educational work at Old Phaleron, near Athens. This consists of two admirable institutions—the American College for Girls and the American School of Religion. The former was removed here from Smyrna when its buildings were burned by the Turks.

The American School of Religion, founded in Turkey in 1863, was reorganized in Constantinople in 1922 under the direction of Dr. Fred Field Goodsell, who is doing a remarkable work upon a limited financial foundation. Its faculty comprises, besides Rev. Ernest Pye, its able and scholarly president, Rev. George L. Marsh, recently pastor at Ojai, Cal.; Professor Levonian, a finely trained Armenian scholar; and Prof. George P. Michaelides, who was educated at Harvard University and Union Seminary, New York, and is a member of the Orthodox Greek Catholic Church. The school is preëminently an interracial, international, intercommunion institution.

The student body includes Armenian, Greek, Russian, and Turkish students. Seven of the twenty-four students are women preparing for work in religious education and in social service. More students apply than can be received. They are a fine group, intellectually earnest, spiritually refined by the fires of persecution through which they have passed, having a good command of English, and eagerly absorbing the best modern religious thought and scholarship. On Sundays most of them are engaged in religious work in the refugee camps, where they are doing valuable service.

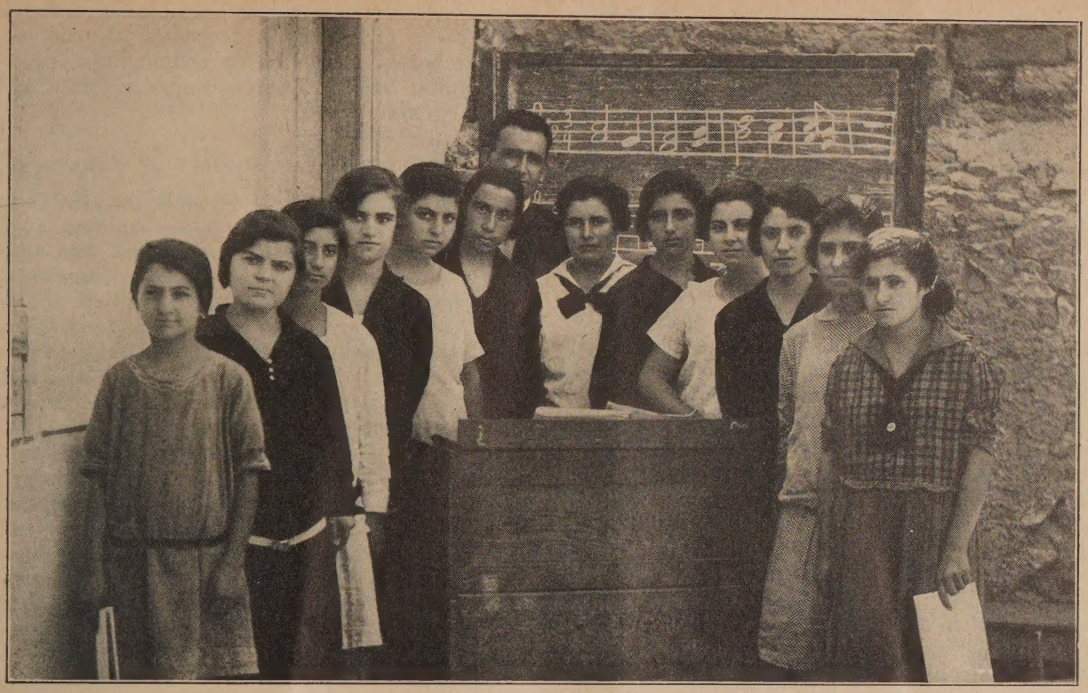
The lectures which I gave at the School on "Problems and Movements in Current Religious Thought" were attended not only by students and faculty, but by pastors, priests, educators, and professional men of Athens, Y. M. C. A. workers and others, and were listened to with close attention and followed by many questions. Clearly the Athenians are still interested in religious questions, though in no superficial way.

It would be difficult to over-estimate the influence which this institution is exerting upon the religious thought and life of Greece and the Near East. Here, in this historic center of philosophical and religious interest, is a place of perfectly free, unprejudiced, modern but reverential religious thought. At the same time it is a hearthstone of interracial, interchurch and international reconciliation and fellowship, where the spirit of forgiveness which lies so near the heart of Christianity is cultivated.

AN UNCONVENTIONAL PORTRAIT OF DR. LEVONIAN

It is significant that Professor Levonian, who was held for months imprisoned by the Turks and narrowly escaped execution, is now making a sympathetic study of Mohammedanism—the subject which he teaches—following and helping to further the liberalizing movement now going on in Turkey.

Two of the Armenian students of the school spent the summer vacation last year on the island of Crete distributing Christian literature among, and conversing with, the Mohammedan people.



A Music Class in a Vacation School

The leader, a student from the School of Religion, is teaching refugee girls in Derghouti

We were present at the annual observance of the day devoted to the memory of Vartan, the Armenian hero and martyr. The program, which was charmingly directed by an Armenian young woman student of the school (who is a Roman Catholic), consisted of national songs full of spirit and feeling, tableaux representing incidents in the life of the hero, and addresses by students relating his history and presenting the ideals and aspirations of the Armenian people.

In all this it was noticeable that there was no resentment, no bitterness, no despondency whatever. The speakers dwelt rather upon the ennobling results which unflinching suffering and martyrdom had accomplished. The Greek students entered warmly into the spirit of the occasion.

There seems to be in the Near East a deepening sense of the mission of suffering, forgiveness, and reconciliation, the mission of "the suffering servant," as one of the students described it, which is full of promise for a better world in the future. To discover this spirit in Athens along with the inspiration of its art and the beauty of its skies and sea and mountains and the cheerfulness and friendliness of its folk, was the chief reward of an unforgetable visit to Greece.

REMINISCENCES OF JAMES L. BARTON

X. MISSIONS THROUGH CO-OPERATION

THE pastor of a leading church in Arabkir, Eastern Turkey, wanted money for a better place of worship. The American Board could not give the amount needed, so he went to America. In due time he returned with funds for a new church building and apparently a larger personal support, but as a member of a Baptist denomination. He divided his church and drew the mission into a heated discussion as to whether it were possible that both communions could be Christian; the question turned upon how much water was necessary for baptism. The agitation lasted only a few years. The pastor died and the members of the new church who had not demitted Christianity returned to their former church home.

An "evangelist," supported by funds from the United States, came into the Harpoot Field. His chief Gospel message was the necessity of immersion for a saving confession of Jesus Christ. He sought and secured opportunities to preach in mission churches. In each case the burden of his message was that the members of that church had not obeyed the full

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command of Christ and so were yet in their sins. I endeavored to persuade him to go into unoccupied fields and preach, but he insisted that any people who had not been baptized according to his idea constituted a legitimate field in which to preach the true Gospel. This did not long continue, for the churches awoke to the situation and refused to admit the new "evangelist."

These incidents were arresting to a young missionary. Somebody was contributing money which was being used to divide churches and precipitate unprofitable and bitter controversy upon churches which needed all their physical and spiritual resources to meet persecution and to present adequately to non-believing multitudes the Christ they served. I began to ask myself, "Are the external forms which vary in different communions essential to the life of the church in mission lands?" One church believes that immersion is *the* true form of baptism, and another, that it is *a* true form; one believes in control by bishops and another by presbyteries, and another by congregations, while still another ties its faith to apostolic succession. The more I studied this subject, the more firmly I was convinced that the causes which divide should not be allowed to befog the Gospel message. The non-Christian world is waiting for the saving Gospel of Jesus Christ which should know no sect and should be free from dwarfing traditions, divisive doctrines, meaningless customs, and blasting prejudices.

CRIMINAL FOLLY OF SECTARIANISM

It was pathetically painful when visiting mission fields to hear native Christians attempt to explain what kind of Christians they were. Few of them could give clearly the name of their particular brand, but made a mess of pronouncing "Presbyterian," "Methodist," "Congregational," "Episcopalian," and they would have had a more serious time in attempting to explain what the labels meant. It bordered almost upon the ridiculous to meet Koreans in Southern Korea who were Northern Methodists and Koreans in Northern Korea who were Southern Methodists. When I met Chinese who called themselves Scotch Presbyterians or Dutch Reformed or German Reformed, the criminal folly of all this sectarian propaganda among people who find it hard enough to understand the simple truths of our Gospel message stood out as deserving thundering rebuke.

Many things have I seen and heard in mission lands, as well as in America, which have led me to conclude that one of the motives, and perhaps the chief reason for attaching sectarian labels, is for record at home. It has sometimes seemed that some enthusiasts in the field were more eager to add new members to their particular church than to add new members to the Kingdom.

In education sectarianism can find no legitimate place. I have persistently advocated the union of educational operations, especially in the higher and more expensive departments. It would indeed tax a most confirmed sectarian to discover a place in school work for denominational propaganda. On missionary fields there is actually no essential theological difference between the leading communions, except in the Baptist and Episcopal groups, and that in only one particular.

UNITING IN THE SUPPORT OF SCHOOLS

In one of the earlier attempts at the union of theological schools in Canton, China, two or three of the coöperating missions stipulated that students from their fields should receive from their missionaries instruction in the tenets of their denominations. When that was agreed to and the announcement was made, the students petitioned the authorities that all of them be permitted to take all of the lectures of the representatives of each mission, on the ground that if the Methodists, Baptists, Presbyterians, and Congregationalists had instruction to give that was worth while, they wanted to get it. These lectures amounted to courses upon the various denominations by representatives of each. What could be better? It is a triumph of coöperation in the mission field that there are now forty-six union theological or Bible schools in which two or more boards share in control and support. Purely college education presents fewer difficulties.

The Women's Christian College in Madras, India, and the Vellore Women's Medical College in India, with which I have been connected from the beginning, are unusual examples of successful union enterprises. In the former twelve missionary societies representing four countries, and in the latter eight societies representing three countries, coöperate in control, in providing teachers, and in furnishing support. The Shantung Christian University in Tsinan, China, is supported and directed by twelve societies. The rapidity with which union educational operations have emerged during the last twenty years is a sign of a new day. The American Board is cooperating at the present time in the support and control of twenty-four institutions, mostly theological schools and colleges.

THE FOREIGN MISSIONS CONFERENCE AND ITS CHILDREN

I attended the second session of what has become the Foreign Missions Conference of North America, was a member of its first executive committee of Reference and Counsel, and took my turn as chairman. I was from the first a profound believer in that for which the Conference stood. Feeling as I did, on account of my mission experiences, that the chief obstacle to practical coöperation on the field rested with the Home Boards, I was the more eager to throw myself into any movement that seemed to contain so much promise. Out from this Conference came the Ecumenical Missionary Conference in New York in 1900, which was the first assembly of its kind in America. Here two hundred and fourteen societies representing eighteen countries, with thousands of delegates, met to consider the subject of the Gospel for the world. Some of us hoped that out of this meeting would emerge a permanent in-

ternational committee, but the time was not yet ripe for so radical a step.

Then followed in 1910 the historic Edinburgh Missionary Conference, of similar character but more strictly delegated. For two years prior to the gathering I experienced the most strenuous period of my official life, acting upon the executive committee of the Conference and as chairman of the Commission on the Home Base. This Commission had three vice-chairmen, all in Europe. The volume continuing the report of the Commission is a book of 565 pages, embodying a summary of a vast field of research on home promotion in all sending countries, and also comprises an up-to-date bibliography of mission books.

Out of this Conference came the first step in the establishment of an International Committee called the Continuation Committee, organized to gather up and perpetuate the ideas and ideals resulting from the Conference. I served upon that Committee until the War, when its service was suspended, but since the War it has expanded into the International Missionary Council, a more representative body than its predecessor.

"The non-Christian world is waiting for the saving Gospel of Jesus Christ which should know no sect and should be free from dwarfing traditions, divisive doctrines, meaningless customs and blasting prejudices."

"The rapidity with which union educational operations have emerged during the last twenty years is a sign of a new day. The American Board is co-operating at the present time in the support and control of twenty-four institutions, mostly theological schools and colleges."

"I believe we have now reached that stage of mutual confidence and understanding where we can so organize the operations overseas that all appearance of competition will be removed and all the forces of all the evangelical Boards and missions will present an unbroken front as we move on."

MIRACULOUS CHANGES IN ATTITUDES AND RELATIONSHIPS

In these thirty years of observation and experience in coöperation among the Home Boards I have seen miraculous changes in attitudes and relationships. At the beginning, executive officers of Mission Boards occupying headquarters in the same city and almost in contiguous blocks, hardly knew each other. Conferences between Boards were almost unknown. In one of the earlier meetings of the Foreign Missionary Conference I proposed that we appoint a Committee on Comity and Coöperation to investigate the subject and report at a next meeting. One of the senior secretaries of a prominent Board protested that if such a committee were appointed all the representatives of his Board would be compelled to withdraw from the Conference. Another Board was represented in the Conference by two or three officers, but on the condition that if any reports were printed they should not be recorded even as present. Such was the delicacy of relationships thirty years ago.

All this now reads like fiction. There is no subject connected with foreign missions bearing upon the work at home or abroad that cannot now be discussed in any gathering of officers of the missionary societies of North America without prejudice and in a spirit of Christian brotherhood. This is equally true of the societies of England. The officers and members of the Mission Boards have come to know and respect one another and each other's points of view, traditional differences, and ideals. We have found that there were far less things that separated us than we expected, that we have vast areas available for coöperation of which we were not aware. We have prayed and sung together the common hymns of the church, and together waited for the leading of the Holy Spirit, which is no respecter of creeds and communions. I believe we have now reached that stage of mutual confidence and understanding where we can so organize the operations overseas that all appearance of competition will be removed and all the forces of all the evangelical Boards and missions will present an unbroken front as we move on into the non-Christian world.

NEED OF UNION OF CHURCHES ABROAD FOR STRATEGY AND ACTION

In the records and reports of the American Board the churches organized in the missions have never been called "Congregational." I never heard a missionary or a representative of the American Board say, or even suggest, that we are "planting Congregationalism" around the world. Our commission does not covet the extension of a denomination, but the preaching of the Gospel. It is little less than a tragedy that in any mission where the Christians are always in a small minority and confronted with the allied forces of paganism, the feeble Christian group should be divided into sects giving the appearance of separateness if not of unchristian rivalry.

I have always favored the union of all mission churches for strategy and for action. The United Churches of South India and of North India are but a visible demonstration to India of the oneness of the Church of Jesus Christ. I fail to understand why any church should hold aloof from a movement that so demonstrates the oneness of the body of our Lord. There is reason to expect that one of the outstanding results of the present awakening in China will be the formation of the Christian Church of China without a sectarian name. There can be no higher ideal for the Church of Christ in all mission countries than that Christians should be freed from the sectarian controversies of the West and organized upon a national basis in accordance with the genius of the people.

GROPING THEY COME — RADIANT THEY GO

Seeing Results in Rhodesia

BY REV. FREDERICK R. DIXON

THEY come barefooted, bareheaded and scantily dressed—children of the wilds, out from the shadow of the witch-doctor; girls fleeing the terrors of *lobola*, boys eager to escape the ennui of their fathers. Just look at that splendid youth with velvet skin, a light in his eyes, and the grace of a quietly moving leopard. Now you see what is meant by "native grace." Some arrive in khaki shorts and shirts, in neat dresses of dark-blue calico with tiny white flowered figures, and a bit of lace about the neck. These are from Christian homes.

STRAIGHT FROM THE KRAAL

They come from the kraals of aspiring unbelievers. They come from distant lowland tribes or from our own outstation schools. They come to Chikore. They come to Mt. Silinda School, the highest grade educational institution for the black man to be found in all Rhodesia.

See that beautiful girl standing over there? Her name is Gondase. Her coming to Mt. Silinda was dramatic enough. She is from Gwenzi. When I was visiting there, Vusani, the teacher, began to tell me about her. Gondase's father had two wives, and by the older wife a boy, now married, with a baby or two. But this young fellow has not yet paid for his wife.

"Two years ago," said Vusani, "his father gave him Gondase to sell and pay off the debt for his wife. She refuses, and every day they beat her. Some nights she must sleep out of doors. And that is very bad, Mfundisi."

Leopards and worse roam around at night in that country. Sometimes she had to sleep in a cramped, half-sitting position in the grain bin. Thus for two years they had been bullying her to obtain her consent to be sold. She was a Christian, she wanted to go to school and finally to marry a Christian man. She had the character and strength to stick it out.

Two hours later Vusani came to me again. "Mfundisi, that boy is at my house now. A young man has just come from Johannesburg, where he has been working in the gold mines, and is offering twenty-five pounds ($125) for Gondase. The brother has the girl down there and is trying to make her give her consent."

The next morning, about four o'clock, a knock on the little crude table just in front of my tent door. Gondase, they said, was afraid they were planning to run away with her over the border into Portuguese East Africa. She was fleeing to Mt. Silinda for protection. "Would Mfundisi please write a note to Miss Craig to take her into the girls' boarding department?" I lit my lantern and wrote briefly.

Just at daybreak her brother, his body wet with the morning dew, his eyes blazing with anger, club in hand, passed the door of my tent. He thought his sister would be hiding in the teacher's house. The pupils from Mt. Silinda who had come with me, and who had planned an early start over the eleven miles back that they might avoid the heat of the tropical sun, sat and joked with him until they felt sure his sister had reached Mt. Silinda safely. And that was the manner of Gondase's coming.

And was not Norah also fleeing this same *lobola?* Her husband beat her because there were no babies. She was sent back to her own people, who had to make good the price of her. They, the rascals, sold her again and yet again, and every time there were beatings. Finally she fled the awful abuse, traveling by night the hundreds of miles to Mt. Silinda. She now has a love for Christ that burneth like a candle.

Our pupils come from homes of poverty. We think of Africa as hot, but in our vicinity the people suffer four times as much from the cold as they do from the heat. Inspecting Valley School one day, I found fault with one or two boys. All they were wearing was a little cotton cloth about the waist and from head to foot they were dirty. "Why did

MISS CRAIG, WITH FOUR MT. SILINDA TEACHERS
At left is David, a son of Jonas

NORAH, THE MUCH ABUSED
She is pleased to be taken with her book

you not bathe in the brook? You passed the brook in the path." The teacher said to me later, "But, Mfundisi, you do not understand; when they awoke this morning, they threw wood-ashes all over themselves so they wouldn't feel quite so cold."

Boys of that age count themselves rich if they have a grain sack into which to crawl at night. Shekwi crawled into his sack one night and curled up on the ground, near the fire—too near! He was brought to the hospital next day, chest, arm, and throat badly burned. That was the manner of his coming to us.

Both at Chikore and at Mt. Silinda a practical course in manual training is given. In our mahogany forest at Mt. Silinda stands "The Big Tree," famed throughout Rhodesia. This red mahogany stands two hundred feet high, and we think must have been growing when Abraham was on earth. The forest yields both brown and red mahogany, as well as other kinds of useful timber. Timber is sawn in our Mt. Silinda sawmill and sold to the native people at about cost. Every boy who graduates from the Mt. Silinda School has had a three years' course in manual training in the carpenter shop. Ndaba, long since gone out from the Mt. Silinda School, and now with a home of his own, is one of our finest carpenters. I have seen four or five men pass the house at one time, all laden down with tables and chairs Ndaba had made and was shipping to the towns.

The agricultural plots play their part in teaching the people scientific methods of farming; the theological seminary trains evangelists and prepares for ordination; the domestic science courses offer the girls instruction in cooking, sewing, knitting, basketry, pot-making, and laundry work. Pupils from the most primitive and ignorant environment coming to our boarding schools are shown the wonders to be seen under the microscope, hear lectures on hygiene, and now, if they choose, may take courses in nursing at Mt. Silinda Hospital.

What about our graduates? One is tempted to talk about Kamba Simango, who came to America, graduated from Hampton Institute, and then with honors from Columbia University, and is now back among his people working with the missionaries. But let us confine ourselves to the men who remained at home.

There was Ngangeni Dhlakama, our one ordained man, for our mission is young. He is a genius at leading his people, and I have yet to hear any orator who could excel him for eloquence and dramatic power. You have had a glimpse of Vusani, teaching an outstation school and acting there as preacher and pastor. He is one of the princely gentlemen I have known, a true missionary, too, and in his wife he has a fitting helpmeet. Others, like Ndaba, support their homes by doing carpenter work, or like Jehu, by masonry, or like others, by agriculture.

A FIRE BROUGHT SKEKWI TO MT. SILINDA

Jonas Hlatywayo of Chikore was one of our first Christians, and has always been a pioneer in blazing for his people the path toward better living. He built his house oblong, instead of round, to show that he was done with the old life. He put in it a full-sized door, that a man might enter his house erect, and—wonder of wonders—a brick chimney! Outside, orchards of many different kinds of fruits; inside, bookshelves, with books thereon—and he can read them, too—tables, chairs, beds, and even a phonograph. Jonas's twins are bathed in an enameled washbasin as white as snow. For years he taught an outstation school, at the last without pay. Now he is running a store—chiefly to show that a black man can do it.

"Jonas's twins are bathed in a wash basin white as snow"

But after all, you sent us there to take the Gospel. Do our schools help to this end? Most emphatically. One Sunday afternoon four boys—Mackinasi, Makiwa, David, and Mutini—went into a room in the boys' dormitory, that they might "pray for the Holy Spirit." As they were praying—shall I tell you this sacred thing?—they saw the Saviour on the cross. They saw that their sins were forgiven. They gave themselves to him with new abandonment.

Just how a skeptical psychologist would explain these four witnesses I do not know. No matter, that

PLATES EMPTY BUT STOMACHS FULL

Pasumalai Boys in Front of Case Dining Hall. Three hundred eat here at a cost of two dollars a month for each pupil

vision has done its work. Ephraim Mhlanga, a keenly intellectual young teacher, arose when their testimony was given, and said, "I want an experience like this and am going to pray until I get it." And he did.

Such praying! And such results! Little thefts were confessed. Many an old grudge was brought to light and extinguished. Week-ends they trod on one another's heels asking the privilege of going to the outstations, walking twenty to forty miles, carrying their blankets and food, giving their testimony and praying with others. For three weeks there was the cleansing of the Christians; after that, five hundred conversions.

Then they took up a thank-offering of such a size as to astonish the missionaries. This offering has become an annual event and goes toward the support of an outstation school. One girl wrote, much as did others, "I pray that everything I am may be thine, O Lord, and that I may serve others with all my heart."

And so they go out, radiant, with new knowledge, new ideals, and, a very creditable per cent of them, with the missionary spirit.

A MILLER WHO MILLS MEN

AN INTERVIEW BY DOROTHY P. CUSHING

"SEND down three or four more boys like the one you recommended to us a short time ago," wrote the European owner of one of the biggest garages in Colombo, Ceylon, to Dr. John X. Miller, who heads up the justly famous Pasumalai schools in the Madura Mission, South India. The boy referred to had become the manager of this foreign enterprise and owed his success to the Pasumalai Trade School, a vital part of the big Christian plant which "mills men." This young man, a Christian, is one of hundreds of graduates from these schools who are found today throughout India in positions of trust.

DR. MILLER

"Of course, the whole purpose of Pasumalai is the training of boys and young men for Christian service," emphasized Dr. Miller when, shortly after his arrival in America, he was speaking of the practical aspects. "Therefore many of our boys go into the teaching profession, for there they have one of the greatest fields of service. The Government always has a place for a Pasumalai graduate in its educational institutions."

The Pasumalai group includes a High School, containing both middle and high departments, under the direction of Dr. Miller; a Trade School, conducted by Rev. James H. Dickson, which carries courses in carpentry, blacksmithing, rattan work, printing, binding, electrical engineering, and motor repairing; a Training School, with normal, higher elementary, and kindergarten departments, under the care of Lloyd L. Lorbeer; and a fine Union Theological Seminary, of which Dr. John J. Banninga is the head. The Training School has an active branch at Tirumangalam and a model school in Pasumalai.

An unusual spirit of tolerance pervades the Madras Presidency in which the Pasumalai schools are located. It seems particularly free from friction between Christian, Mohammedan, and Hindu. "Indeed, I would say that the Madras Presidency is more ready and fitted for self-government than any other in India," comments Dr. Miller. And the reason he gives is summed up in the one word *Education;* and the foundation of this reason is summed up in the one word *Missionaries.*

"The missionaries were the pioneers in education," Dr. Miller declares, "and we are today seeing the results of their labors. There is a higher educational standard in this section than anywhere else in South India. We have splendidly educated Indians who have won for themselves places of distinction in the courts as lawyers and judges, and in the professions as doctors and business men."

The Pasumalai schools keep their doors open to Mohammedan, Hindu, and Christian—but they do it without compromise. "We are here to serve," they might say, "but we are here primarily to teach and train Christian workers. Come if you will—you are welcome—but come knowing that we shall teach our Scriptures." And Mohammedans and Hindus come with their eyes open—they come because they prefer the Christian schools to others that they might attend.

The Government pays stipends for students in the normal school and gives scholarships to students in the Trade School. Naturally, the number of applicants for admission is three times the capacity to receive, so a careful selection has to be made by the School Council. The boy from a Christian home is given preference—but the Hindu or Mohammedan boy who shows promise is often chosen as well. The result of this frank treatment brings an astonishingly large percentage into the Christian fold. It seems to be a fruitful method, and certainly could never be termed "proselytizing" in its unpleasant connotation.

One of the outstanding results of methods employed at Pasumalai seems to Dr. Miller to be the development of a feeling of personal responsibility and self-reliance. The idea of the missionary as a benevolent father who is going to do all the providing is being slowly but surely uprooted and the boys

made to stand on their own feet. Perhaps the best general illustration of this is found in the fact that whereas twenty years ago anything in the way of entertainments at the schools had to be initiated and carried through by the missionaries, now the students go ahead and make the plans themselves, conveying, in due season, an invitation to the missionaries to be "among those present."

The introduction of manual training and agriculture into the schools of Pasumalai by Dr. Miller antedated such additions to the curricula even in America. He saw, with a clear eye, what India needed. Viewing the fact that 80 per cent of her people were connected with agricultural pursuits, he felt that agriculture should have a fundamental place in the scheme of education. So now it is a compulsory subject in the elementary or middle school, and an optional subject in the high school. How to make pots in which to boil the dinners thus raised, and benches upon which to sit while eating the dinners, as well as the making of baskets, paper products, and other useful articles for the Indian home, forms part of the course in handicrafts that students in the normal school are taking. They can then go forth with something practical to bring to their pupils in the hundreds of village schools where they will teach.

The Trade School, which was established in 1921, developed quite naturally from the manual training department. Changing conditions had brought about an equal change in the attitude of the Indian people toward manual labor. And this change in attitude made it not only possible, but necessary, for the Christian community to have a school giving very practical training. Here again Dr. Miller saw the need—in fact, one has a strong suspicion that he was no small factor in bringing about a more wholesome attitude toward this problem on the part of the people. Here in this school are made carpenters, blacksmiths, and rattan workers. Here is found one of the biggest printing presses and binderies south of Madras. It is a rapidly growing unit and one which is expanding on the basis of self-support. Orders are taken for woodwork to finish public and private buildings. The students, after six months' study, are paid a small wage—thus they earn as they learn.

The result of all this is a student body in the Trade School of 100, and from 400 to 500 boys being taught in the Manual Training School to use brain and hand in useful and lucrative labor, a credit to themselves and a priceless asset to India.

An interesting part of the course in the Trade School is that which teaches electrical work and motor-repairing. "There is a great demand for automobiles in India," says Dr. Miller. "In no country are they more needed, as one cannot travel very far in a day with a horse in such a climate. The roads are being greatly improved each year." When, therefore, the voice of the auto is heard in the land, there will be an increased demand for skilled motor mechanics. One does not usually associate the Indian with mechanical skill, but Dr. Miller says he is an extremely efficient worker and driver.

The indirect method has to be employed to get missionaries to say anything about their own standing in a community; but from one source and another it appears that Dr. Miller has served on about every educational commission appointed during the past fifteen years, and was for three years Chief Examiner in English for the High Schools of the Presidency. Scotland can claim him from babyhood up to eight years of age; after that he lived in America, where he got his robust body from the plains of North Dakota and his education from Pacific University and Andover Seminary. Father Miller had decided that his son John should be a

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Learning to be Good Carpenters

NEWER WAYS OF HELPING GIRLS AND WOMEN

Our Missionaries Keep Up with the Times

The district nurse teaches how to bathe and feed the baby.

Japanese girls of a summer conference enjoy a boat ride on the Inland Sea.

"Wayfarers," they call them in Johannesburg, instead of Girl Scouts. Miss Alice Weir heads this group.

Mexican girls are attracted by a commercial course at the mission school.

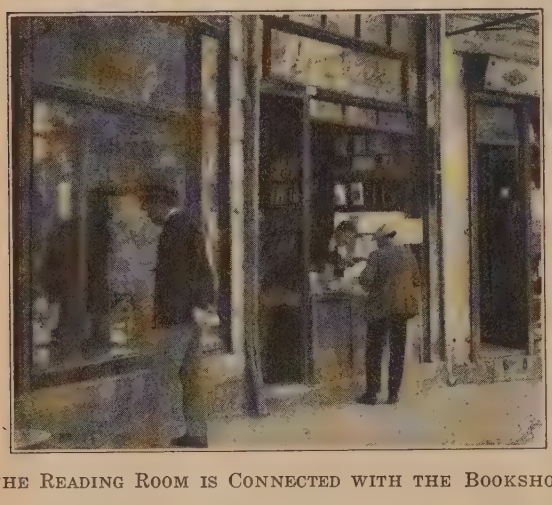
The scientific health clinic is in use in Ceylon, at Uduvil Girls' School.

THE AMERICAN READING ROOM IN CONSTANTINOPLE

By NEGIB HAMEDY, Turkish Manager

Among the newer types of service being initiated by American missionaries in Turkey is that of providing interesting and worth-while reading matter through the mission press, the bookstore, and by means of such a community enterprise as the Constantinople Reading Room. The author of this account, Negib Bey, is an interesting man, nominally a Moslem, who has a spirit of service and coöperation, and who prepares the ground for friendly intercourse on the part of Americans with the people who frequent the Reading Room.

THIS year we have succeeded in getting many new friends, who come daily to read the various books and papers we are putting at their disposal. So the worth of the place is felt by the people on all sides. The Circulating Library is now the principal support of the Room. Not only schoolboys, but men of the first rank in the city—judges, professors, doctors, engineers, etc., come and read the books and papers, talk with us, and in terms of respect tell us how they regard this service with delight and pleasure. Our friends who come most frequently are the students of the Boys' School, which is quite near us. They have many favorite books of travel and stories in the Room. I believe that every boy has gone over these books more than once, and the month when Dr. MacCallum authorized us to purchase a new set of books for the Circulating Library, they began to flock around us, asking for new stories.



The Reading Room is Connected with the Bookshop

In my last year's report I explained that the Circulating Library is divided into ten parts, with the view of developing its contents up to one thousand books in the future. Of all these parts the books on Law are considerably increased in amount. All the new text-books and commentaries on the new Swiss Law have been already purchased, and we have now forty-eight volumes on law and jurisprudence, books on religion, ethics, philosophy, sociology, history, geography, and literature, and a number of dictionaries are available. Those on law, ethics, travel, and stories are most in demand. An illustrated "Keeping Fit" set is a great favorite with the boys. They are always demanding more picture books on other lands.

The Reading Room now is provided with eight Turkish daily newspapers, together with some French dailies published in Constantinople and twenty-five Turkish weekly and monthly periodicals. A few English publications, such as the *Literary Digest*, *National Geographic*, the *World's Health*, *New York Evening Post*, bring the total number of periodicals up to forty-three.

There are now more than five hundred regular attendants. In the morning, schoolboys usually come until they hear the school bell. A little later other people arrive. In the morning, from ten to twelve, and in the afternoon, from one to four, only retired functionaries and other men without work come in to spend the day in reading papers and books. Prominent men usually come after their work time, from five to six, or during the noontime, a little after or before dinner. In the evening, when it is dark, come the merchants and shopkeepers.

We usually open at 8.30 in the morning and close at 6.30, but this changes according to the season, and in the month of Ramazan we keep open until midnight. As the place is growing more and more popular, we see always strange people come in. We have to give them a lesson on the aims of the Room, and sometimes of American institutions, altogether. This is a very curious task. They ordinarily thank the Americans in the end and become new friends of the Room. Women and girls urge us to permit them to come in and read papers and books with men, and when we tell them that this cannot be for the moment, they express regretfulness. The director of Beyler Bey Boys' School says he will come some day with his mother, sister, and wife and see whether we will drive them out or not. "In that case," he said, "I will go and write in the papers that the two sexes have two different rights in the eyes of civilized America!"

There are no more questions about our connection with politics and propaganda, so we are, by the help of God, free to go ahead.

THE SON OF A SAMURAI

Nishimura of Matsuyama

By LEEDS GULICK

SUGAO NISHIMURA, now fifty-six years old, shows the noble blood of his ancestors both in carriage and stalwart build and in his equally strong purpose and character. His father was a Samurai, or knight of the old feudal system of Japan. At the time of the Restoration he was appointed to a government office. The son, after such education as he could acquire in his home town, spent two years at the Doshisha Middle School in Kyoto, returning to Matsuyama at the age of nineteen.

It was just at this formative period that he came into contact with our missionary, Miss Cornelia Judson, and was her main helper in starting her famous Night School. He belonged to a group of young men who called themselves a Y. M. C. A. Looking about for some Christian service, they fell in with Miss Judson's proposal to open evening classes for working boys and girls and they took turns in teaching these classes. Most earnest and most faithful of all the band was Mr. Nishimura; and from that time on his life has been closely tied up to this community service. It was a pioneer effort, for at that time children of the poor had no chance at all for even the most elementary education, and the opportunity was joyfully received by these errand boys, little nurses who went about all day carrying babies on their backs, and by those employed in weaving and spinning.

At first Mr. Nishimura taught daytimes in the city school, giving volunteer service at night. After his marriage he returned to Kyoto and entered Doshisha Theological Seminary. At the end of a year, however, he was called back to the Night School and has remained there ever since. He has acted as its principal for many years and has been largely instrumental in developing the strong institution of today, with an enrollment of 350–400 students in its various departments—kindergarten, domestic arts and sewing, grammar and high school. A number of its graduates have gone on to higher education and have become pastors and teachers, while others are working in government offices. One is a professor at Doshisha University.

At the time of the marriage of the present Emperor, then Prince Regent, the late Emperor caused a loving cup engraved with his own crest, together with a purse of $100, to be given Mr. Nishimura, "In recognition of his long and faithful service for working boys and girls."

SERVICE TO THE COMMUNITY AT LARGE

Mr. Nishimura is one of the strongest laymen of the Kumiai churches and is in constant demand where deep insight and sound advice are needed. Not only is he coöpted by his Christian associates, but is often requested by government departments to serve on public committees. Although not ordained, Mr. Nishimura's services as preacher and evangelist are much in demand. He is an important

The Nishimuras

member of the Board of Directors of Matsuyama Girls' School. At present he is chairman of the Association of Twelve Kumiai Churches of the Island of Shimoku.

MRS. NISHIMURA'S CONTRIBUTION

Mrs. Nishimura is a graduate of the Okayama Girls' School and taught for four years, prior to her marriage, in the Matsuyama Girls' School. She is an able and sympathetic associate in her husband's work, but no one will ever know what she has meant to the Christian cause. Even her mothering of the boys in the dormitory attached to their home is hardly known, so unobtrusively does she work. In short, the most striking characteristics of the Nishimuras are their unaffected simplicity, sincerity in all relationships, sympathetic understanding and deep spirituality.

TYPICAL NIGHT SCHOOL STUDENTS

For five years little Miss Ishigaki, who is twenty but looks much younger, has been working at the Central Post Office in Matsuyama from nine in the morning until six, and occasionally until nine or ten at night. She is advancing slowly, for they consider her capable and faithful, but is handicapped by her lack of education. Her family is poor. She lives in the Komachi section of the city—a poverty area. She is the youngest of three children and her only chance of education is to go to night school. Part of all her earnings must go toward supporting her family. Miss Ishigaki has been attending the sewing department of the Mission Night School for three years. She earns part of her tuition by being assistant to the teacher. She is an earnest Christian and a constant church attendant.

"I come from Mitsu (about six miles distant) on my bicycle every night," explained Mr. Muraskoshi, a young man who entered the first high school last year. "That takes me forty minutes of fast riding, so you see I have to leave as soon as work is over at 6.30 to get here before the devotional period is over. My! I wish I didn't have to miss any of that."

"But what time do you get for study, or when do you get to bed?" asked the missionary.

"Oh, I study on the nights when I don't have to go to school," replied Muraskoshi, with a laugh. "I get to bed usually by midnight. You see, when it's my turn to help clean up the school at night, then I don't leave until about ten minutes to ten; and it takes me at least forty minutes over those rough, dark roads to get back to the store where I also live. I arrive about 10.30 and do accounts with the shop-owner for a half-hour, and then have my supper cold. After that, until 6.30 in the morning, I have nothing to do!"

"Don't you get anything to eat before coming to school?"

"No," answered Muraskoshi, "I don't have time. I deliver goods all day long and don't get a chance to eat anything after my lunch at eleven-thirty in the morning till eleven that night. I've got to get an education somehow."

A Traveling Clinic Through the Waterways and Canals of Osaka

We are indebted to Mr. Moran of our Osaka Settlement for the photograph of this hospital boat owned and operated by a city newspaper which has a circulation of 1,200,000. The boat, which is pulled by a tug, makes three visits a week and has five doctors in attendance. Medical attention and medicines are entirely free. The head of the charity work of this Osaka daily was formerly a member of the water police, an experience which gave him the idea.

"STICKERS, MIXERS, AND ENDURERS"

The Kind of Doctors We Send Overseas

UNDER the caption "Wanted—Doctors" there appeared in the *China Medical Journal* an editorial claiming that for many years to come China will need foreign doctors. It then urged that new workers be of the right type. "The medical missionaries we want must be 'stayers,'" says the editorial; "we think that somehow it should be made clear to candidates for medical service in China that their service will be of little value unless they are good at sticking, mixing, and enduring."

The American Board apparently sends the right brand—witness Dr. Watson of Fenchow; Drs. Bliss and Judd of Shaowu; Drs. Dyer and Lewis at Foochow; Dr. Campbell at Pagoda Anchorage; and Dr. Curran at Tunghsien. All these men and women

DR. WATSON
Fenchow

DR. JUDD
Shaowu

have gone on with their work, some of them remaining after their stations had been evacuated. From only two hospitals (at Tehsien and Lintsing) have American doctors withdrawn because of war conditions, leaving their Chinese associates to carry on work. These stations are both in Shantung, the scene of prolonged fighting.

Although Dr. Percy Watson has been alone at his station and over-burdened with extra work, he has managed to send us frequent reports, which give a picture of what a mission hospital faces at a time of military occupation. The Fenchow Hospital, in Shansi, is furthest in the interior of all the Board's China hospitals.

"It will cost the city of Fenchow $7,000 to $8,000 a day to feed this army when they all arrive," wrote Dr. Watson. The Kuominchun (People's Army) was quartered in Fenchow from early in April till June 3, when the soldiers were moved on toward the North. Governor Yen, of Shansi province, on June 5 formally accepted the post of Commander-in-Chief of the Northern Revolutionary Army, as the Shansi force is now called. The Shansi Provincial Assembly was dissolved and the government is in process of being remodeled according to the plan of the Kuomintang. The stamps of the Kuomintang are being used in Fenchow and the Nationalist flag of blue and white flies over everything. Shansi is thus the first interior northern province to become a thorough-going Nationalist State.

Dr. Watson's bulletins, written daily while the army were in Fenchow, give a vivid picture of what it meant to carry on under uncertainties as to safety, scarcity of supplies and drugs, and with expenses far outrunning income. The wards were full of officers and soldiers. The hostel (prepared for out-patients in normal times) was full. One of the foreign houses held an officer and his staff who were receiving medical aid. At the hospital's tuberculosis sanitarium, some miles from Fenchow, a well-known general, a former governor of the province, was located for treatment with his bodyguard. The Chinese doctors and Dr. Watson were kept busy night and day treating neglected wounds, typhoid, typhus, relapsing fever, gangrene cases, and all the rest.

"These soldiers come in without care. One said he had not had even a drink for four or five days. He looked it, and died within three hours after admission." And Dr. Watson adds, "What a life on top of propaganda that makes them know not the what, or why, or the where of the path!"

Ether gave out and they had to use chloroform in the operating room. They were short of hypodermic needles, "for we ought to be inoculating the whole army against typhoid." On May 23 Mr. Outerbridge returned to Fenchow, bringing some medical supplies and reporting that needed drugs were on the way. Dr. Watson had been greatly troubled by seeing reports in newspapers that the hospitals were closed, fearing that such reports would cause Americans to cease sending help. Now, however, he writes: "We are thankful a thousand times for the packages of surgical dressings, bandages, patients' pajamas, etc., which have come through the mails without a loss. Again and again we have been up against it for these things when a box would come just in time." Later the Doctor praised the postal service, declaring that so far as he knew not a package or a check had failed to come through to him. The hospital has furnishings for seventy in-patients normally, but at this time (May 27) "the slip posted in the office said we had 137 to care for."

The head of the Kuominchun propaganda department was for a time a patient in the hospital. Dr. Watson's brief statements as to the propaganda put forth are illuminating, and some of the slogans quoted and arguments mentioned make one wonder that not more violence occurred. But "the mass and file of the people go about life's tasks much as usual. Those I most come in contact with are splendid folks and their national aspirations are of the highest."

Gradually, through June, the situation in Fen-

chow clarified somewhat. The army had moved on but patients kept coming. Dr. Watson comments on the fact that in the Women's Section of the hospital nearly fifty patients were being cared for and more were asking to come. He says, "It is a mark of confidence in an institution in China when they send their women to it." Even in times of peace it is a medical frontier, for it serves people in the provinces of Shansi, Shensi, Kansu, and Mongolia.

One of the examples of real sanity on the part of the Chinese Christians was the decision to hold the regular summer conference at Yutaoho. This was organized by the late Watts O. Pye and has been of great service in the spiritual life of the Christians of the province. The conference was held and went off better than had been expected.

In mid-July, Dr. Curran returned to Fenchow, as did Miss Gertrude Kellogg, head of the Fenchow School of Nurses. The graduating exercises of this school took place August 1, seven men receiving diplomas showing that they had passed the National Nursing Association Examinations.

Drs. Wang and Ch'eng, the Chinese men physicians at Fenchow, are graduates of Tsinan Medical School in Shantung. The two Chinese women doctors are Dr. Jen, who was in the first class of women doctors to graduate in North China, and Dr. Tien, just graduated, the first Shansi girl to become a doctor.

In his latest bulletin written from Peitaho, where he had gone for a few days with his family, Dr. Watson admits that "It is with some uncertainty that missionaries are returning to Shansi, and so far only American Board missionaries are doing so. However, things seem much as usual and we are hopeful for the future."

A constructive piece of good will seems to have been built up at Fenchow, and at all our mission hospitals during these past months. The skilled medical aid, the friendly chats with officers and civilians, and the constant refusal on the part of the American doctor to be stampeded into leaving his hospital are bound to be remembered when things finally quiet down.

PASTOR LIAO OF THE SHAOWU MISSION

By REV. ROBERT W. McCLURE

THE first time I saw him he was a green farmer badly in need of a hair-cut. That was eight years ago. I was touring through a distracted countryside. The people were groaning under heavy military taxes and an order had just gone out that every farmer had to plant opium.

At Kienning the same story was told by the farmers who had come into the city for our special meetings; but one man told it in a different way. He brought with him the seeds for which he had paid a month's wages and said that he would not plant them and would I please tell the commander so. That kind of spunk interested me and I took the seeds to the man in charge. He raved about the matter, but I left the seeds with him.

Two years later this same young farmer came over to Shaowu with the request that he be allowed to go to Peking to study theology at his own expense. He had been taking preparatory courses at home. He finished his course with credit and came back three years ago in time to fill the vacancy in his home church. He has already proved his strength, ability, and consecration to such an extent that he has had unanimous approval for ordination. Mr. Liao has been assigned important commissions by the local magistrate; he sits in on the councils and feasts of the city fathers. His name is honored and respected by all classes.

Last summer, while I was away, he sent me a letter telling of an opportunity to buy a much coveted lot and set of native buildings for our dispensary. The city fathers were urging us to buy it, whereas formerly they had not been willing for us to make the purchase. I replied in no eagerness, saying that if the city wanted us to have that lot for our dispensary, why not give it to us? On returning to Kienning we learned that the city had done just that thing and that now the property was ours. We had to add a little money to finish up the job and make repairs, but most of it was done by the local people, due principally to the work and influence of Mr. Liao.

When we had to evacuate and came down the river to Foochow in February, this co-worker came with us the whole ten days' journey and saved us from many hardships. During our absence frequent letters come to hand telling us of the heroic work being done by Pastor Liao in his efforts to keep the church going and to serve the community. It was due to his energy and perseverance that our new brick church was carried to completion and is now in use by his people.

With such men as leaders the Chinese Church will stand and grow whether we foreigners are allowed to stay in China or not.

FROM AMERICA TO CHINA

Invited Back by the Chinese

One of the most serious problems facing our Board relates to the return of missionaries who have come to America in this time of upset. Each case has necessarily to be treated by itself and a factor of importance is the attitude of the Chinese. Without invitation from the Chinese Church organization no missionary is returning to his or her station whether from America, or from Formosa or Korea. The list of those who have sailed or are soon to sail includes, besides those here pictured: Dr. and Mrs. Charles L. Gillett of Diongloh; Miss Hazel Atwood and Miss Susan Armstrong, both of Foochow.

HOWARD S. GALT, D.D.
Peking

ALMA L. COOKE, M.D.
Lintsing

FLORA K. HEEBNER
Taiku

REV. ELMER W. GALT
Paotingfu

ALICE M. HUGGINS
Tunghsien

MARYETTE H. LUM
Peking

LUCY B. LANKTREE
Ingtai

MYRA L. SAWYER, R.N.
Tehsien

Courtesy of Boston Globe

THE SECRETARIES FOR CHINA WITH GRACE BOYNTON OF PEKING
Taken on the Congregational House roof before she left

A BULGARIAN CIRCUIT RIDER

By REV. THEODORE T. HOLWAY

THE GRATCHINOFFS

HE is known as Rev. Kostadine Ivan Gratchinoff and his field is in a corner of Macedonia, where he visits several little parishes, receiving as his total salary $286.95. After having been for years pastor in a village church, he has become a circuit rider, touring about on his own donkey, welcomed everywhere because of his beautiful sincerity and sympathy. His life has been full of interesting and sometimes romantic episodes, and hairbreadth escapes, too. He told Dr. Haskell that he had been in imminent peril twelve times during the wild days of revolutionary activity under Turkish rule in his district. At one time a band of Albanian marauders put a noose around his neck, but with superhuman strength he managed to free himself and escape.

Mrs. Gratchinoff is a granddaughter of one of the first Protestants in Bulgaria, a man converted, before any missionary visited the country, through reading the Bible with the village priest. She does not usually tour with her husband, but gives devoted service to the church in Bansko, where they have their home. Most of their house furniture he made himself, as he became a practical carpenter while studying in our Samokov Institute thirty years and more ago.

Mr. Gratchinoff preaches in turn at Yakaruda, Banya, and Dobree Neshta on consecutive Sundays, visiting other villages three or four times a year. The first place has three lay members who can lead the meetings, although one of them is not very willing to do so, and another feels too old and feeble. If we had more preachers Yakaruda would probably develop very well with a pastor of its own. That is the only place in all Bulgaria where the writer has had a public address to be made by him in the schoolhouse announced at a Pravoslav church service.

During the war of 1912–13 the Bulgarians and Turks of this town (it still contains many Mohammedans) had an agreement among themselves that if the Turks won in neighboring fighting, they would protect their Christian neighbors; and *vice versa*. When the Bulgarian army almost immediately drove

DR. STANLEY JONES, AUTHOR OF "THE CHRIST OF THE INDIAN ROAD," WITH LEADERS OF THE SYRIAN CHURCH

This earliest Christian body in India, which has 400,000 adherents in Malabar, has had a continuous history since the Fourth Century and undoubtedly owes its origin to Nestorian missionaries, although ancient tradition claims that the Apostle Thomas was its founder. Dr. Jones, who is just behind the chief official in the picture, is known everywhere because of his book. Our Mission Press in Sofia has just printed an edition in the Bulgarian language.

out the Turkish Army from the region these Yakaruda Christians were true to their pledge. Thus Mohammedan and Christian continue to live together in harmony, and occasionally some of the former have attended our meetings. Whenever we go there with either American or Bulgarian speakers, the school hall is packed. Miss Baird's talks on Christianity and Social Welfare and on Temperance were especially well received. A visit once in three weeks is too little for Yakaruda.

Mr. Gratchinoff may not be a strong preacher, but his humble, sincere Christian life has had a great influence. By reading and practice he has learned much about treating disease in villages where no physician was available. This has brought him the gratitude of many stricken and needy people and enhanced his influence. His own integrity and his unwavering stand for truthfulness and honesty in places where these were not outstanding traits of the population have been of inestimable value.

HER VILLAGE IN INDIA

An Individual's Project

AMONG the generous givers to the Board, we can think of a number who "support their own missionary," provide the salary of a Bible-woman or evangelist, meet the expenses of a hospital bed, or give a scholarship in a boarding school. Recently we have learned of a friend who, through her gifts, is uplifting a whole village in South India. It is in the field supervised by Rev. Clarence Wolsted of Manamadura and he sends the photographs and tells about its beginnings.

"Three years ago the Christians in five villages decided to join the Depressed Classes Society, in order to better their humble lot. But the Brahmans warned them to stop such a movement at once or they would be put out of the villages. I felt that was hardly fair play, so we looked around and found some waste land. Through the friendship of a government officer, eighty-four acres were secured at a low price and is being held in the name of the mission. Thirty-three Christian families have come and built their homes and others want to join them.

"Two acres were allotted to each family and for this they pay rent. Tree-planting and road-repairing are in progress. The goal for this year is to have every family purchase a pair of oxen.

"While these humble Christians were scattered in five or six different places, it was difficult to have schools and church services for them, but now that is a regular part of their village life. An American friend is providing the teacher's salary and has given a house for the teacher, as well as the new village well, and some improved implements for farming. She has made it possible for us to start a little school for adults where cloth-weaving and mat-making are taught. The people have not only met their bills promptly, but have made some saving deposits besides.

"The village is a model of what can be done for depressed classes. The Hindus at first laughed at the plan, for the land was regarded as worthless. Now a prominent official at Manamadura has secured adjacent land and others are following his lead. Rev. Mr. George, the Indian pastor who looks after this parish, says it is the best one in his field."

The pictures of this little village may not look imposing, but they stand for the working out of an ideal, and they mean much to the American friend who is investing money and interest and who receives large spiritual returns. Those individuals who have projects overseas are getting joy out of all proportion to the amount of money spent.

WEAVING SCHOOL, VAUMPURAM
Used on Sundays for a church

At noon in the fields with her pupils, this Tamil Bible-woman makes use of the rest time.

Another class welcomes her at evening and reads the Bible by lantern light.

A CEYLON BIBLE WOMAN'S OWN STORY

Mrs. Lucy Paulpillai, who is typical of many Christian workers in India, tells what she has done this past year.

IN Uduvil I work among all the people, without showing any difference as to high or low caste. When there is singing in one house, many assemble to hear it. As I speak to them about the life of Christ—about his birth, work, suffering, and death—they listen with rapt attention. Besides this, we relate to them small stories of the saints and the faithful. Sometimes I tell them the ways of bringing up children, showing at the same time the benefits of sending children to school. Not only do they hear what I say, but they also, I find, are now sending their children to school regularly.

In the villages of Uduvil, Changuvaly, and Katpakanay, I visit those who were once Christians, but have now gone back to the world and its sin. When we talk of the sufferings of Christ for our sake, and of his great love to us, some shed tears of repentance. I visit these houses often and read the Bible to them. In times of sickness they welcome me to pray with them.

There is hardly any house in Uduvil now that rejects me and my Gospel. Besides other stories, I read about the Foolish Virgins, the Prodigal Son, the Parable of the Talents, Noah, Daniel, Samuel, and Elijah. I explain the meaning that underlies the songs we sing to them.

When the women in these homes speak to me of their grievances caused by petty quarrels, sickness, disobedience of children, and the bad conduct of their husbands, I comfort them by relating suitable stories, and by praying with them. They agree when I dissuade them from consulting the astrologer, and from tying black thread around the wrist to prevent sickness and other misfortunes. They say:

"God is one for all of us. We have idols to serve as symbols in our worship. The idol never says he is hungry; we say we give to him, but we really take the food for ourselves. You are right in preaching the true religion. We have our shortcomings and errors."

Good work is done among the Palla caste—one of the low castes—in Mallakam. They receive the Word gladly, but are not yet prepared to leave their customs and practices. Some have bought the Gospels. One day we went to a house in Chunnagam

where native medicine was administered to sick patients. Many were present and we held a meeting and sold some booklets. We visited many other houses of this village.

The work done at the mission hospital is useful, since those who would not listen at other times, listen to us here. Prayer with the sick patients creates hope. One woman felt that she recovered very soon because of our prayer with her. When we sing inspiring songs, they look up to God in an attitude of reverence. I am ever praying that my work may bear fruit.

RETURNING TO A NEW TURKEY

By LORRIN A. SHEPARD, M.D.

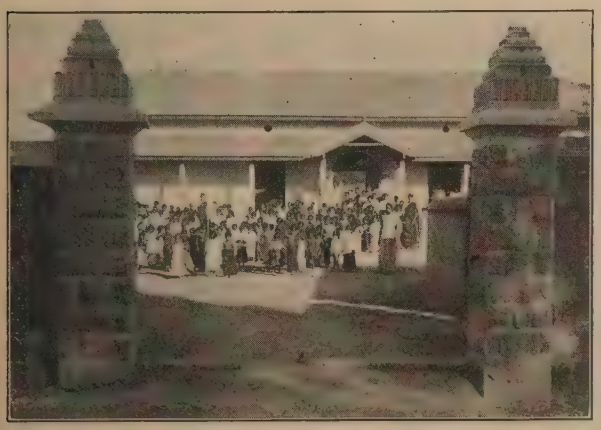
SINCE arriving here we have been greatly impressed with the rapid strides the Turks have been making along many lines. Constantinople, which used to be famed for its outward beauty and inward filth, is no longer filthy. The streets are well paved, well swept, and well sprinkled in summer. Road taxes are now being spent for the improvements of the roads and the change is remarkable. Arrangements for tourists are excellent and formalities have been reduced to a minimum.

I made a recent trip to Smyrna to give about thirty American missionaries and their children their annual health examinations. I traveled on a Turkish steamer and found it both clean and comfortable and the food good. While in Smyrna I saw a fine government high school for boys, which was beautifully clean and splendidly equipped. There is also a fine government normal school for boys and one for girls. The city is putting up two new primary schools, planned after the model schools at Angora. It is erecting concrete grandstands around the big athletic field and has a city playground with American equipment. The city hospital, with 200 beds, is a fine institution. One of the doctors is a young Turkish woman graduated from the Rush Medical School and the Metropolitan Hospital, New York.

Of course Constantinople, Smyrna, and Angora have gone farther ahead than many other places in Turkey, but all over the country the Turks are working as they never have before and, in the main, along sane, progressive lines. Taxation is very heavy but the people are benefiting more than formerly.

We are comfortably settled in one end of the large Nurses' Home of the American Hospital. The Training School has recently received Government recognition. Fifty-four nurses have been graduated, thirty-two of them now in hospital or public health work in Turkey and neighboring countries. They are being sought for government positions. Authorities on nurses' education in America and the International Council of Nurses have commended the school highly.

The hospital is not a mission institution, but came into being in 1920 through the interest of the American Red Cross, the Near East Relief, the American High Commissioner, Admiral Bristol, and our Mission Treasurer, Dr. Peet. Since the Admiral left it has been operated by a temporary Board of Managers, recently appointed; this Board believes that the hospital would have to be closed unless an American doctor could be secured to take charge, and they have asked me to do this.



NEW HINDU GIRLS' SCHOOL, ARUPPUKOTTAI

Showing entrance gate to compound. The tops of the gateposts resemble books—the mason's own idea and gift to the school.

MRS. SHRADER IN HER KITCHENETTE

The missionaries, while detained in Formosa, practiced economy of space as well as of money. They received much neighborly kindness during their forced stay on the island.

IN PARTNERSHIP WITH OUR MISSIONARIES

By MARY D. ULINE, Project Secretary

KINGDOM-BUILDING is not an easy task for the 752 missionaries of the American Board at work under twelve different flags. Dr. Raymond Calkins recently said: "One of the outstanding wonders of modern history is the extraordinary success that the missionary has achieved, hampered as he has been by lack of funds, lack of sympathy and lack of decent support. The missionary has performed a miracle, deserted as he has been by those to whom he had every right to look for sympathy and support."

Supt. Sutherland
Michigan

Mrs. A. M. Gibbons
Ohio

LEADERS IN PLACING PROJECTS

No church can justify its existence except as a channel of personal growth through spiritual and intellectual stimuli, unless it takes the supreme commandment of Jesus seriously and coöperates with its missionaries enthusiastically. "Where there is no vision the people perish," said an old prophet. A modern one, Edna St. Vincent Millay, probably meant the same thing when she said,

> The world stands out on either side
> No wider than the heart is wide;
> Above the world is stretched the sky,—
> No higher than the soul is high.

The world program of missions as carried on by our denomination presents an opportunity to the church as a whole and its individual members separately to express their faith in works as well as words. The Project Plan now in operation gives those of us at the home base an opportunity to become partners with our missionaries in carrying out the work for which the church is responsible. Sometimes this partnership consists of a church in one place and a missionary in another. Sometimes it is coöperation between two individuals, a church member here and a missionary there. Again, it is coöperation between an association of churches or all of the churches in a state with missionaries scattered throughout the world. In all cases where the partnership is conscientiously functioning there are unlimited benefits on both sides. Projects are not confined to the support of missionaries, but include shares in the work itself as carried on in evangelistic, educational, and medical institutions, and through social, industrial, and agricultural agencies.

WHAT IT MEANS TO THE CHURCH

The Project Plan presents the opportunity for a church or individual to see what money does and how far it goes, with the hope and expectation that thus visualizing its apportionment there will be less difficulty in raising it. Here are some gifts in action: A certain church has recently adopted two newly appointed missionaries to Africa and is looking forward to the joy of partnership. Another stands back of a single piece of refugee work in Greece. A country church pays the salary of an Indian pastor. A Sunday school supports a bed in a Turkish hospital, and also in an Indian hospital. A whole county is interested in developing work in a district of East Africa.

Some churches have "projected" their entire benevolence budget, others a part of it, selecting a project from each national society and thus personalizing their gifts. This plan provides one of the methods of educating the constituency. Other educational methods come through regular channels, for it is not enough for a church or individual to concentrate upon its special interests and feel no responsibility for the rest of the missionary program. The pulpit, the church school, the woman's missionary society are all channels through which missionary education and inspiration logically come, and in the denominational publications the individual can look through "world windows."

STATES THAT ARE ACTIVE

The Project Plan is being tried out in a number of states but it is too soon to ascertain results. Michigan has taken the proposition very seriously. Last January every church in the state received a little pamphlet giving assignments of regular work. Some arbitrary allocations were made, asking the churches to accept them the first year, and in the meantime to express their preference for particular projects if desired. In its system of bookkeeping each church was charged with the amount assigned under each of the projects and, as remittances are received, they are credited accordingly.

Oregon and New Hampshire are other states that have secured support for all of their designated work. Massachusetts has project committees in twenty-three associations and assignments have been made to 600 churches. Wisconsin has assigned projects to association committees, who in turn have allocated them all to the churches within their associations, so that *every church has a project.*

Minnesota has assigned projects to its associations and over half have accepted them. Ohio deals directly with the church in suggesting projects, thirty-five having accepted them. In Nebraska the churches are taking the initiative in asking the

state conference for assignments. In Oklahoma a state committee has worked projects out in detail for each church.

Connecticut is at work on the division of projects, conserving the "pledged work" of its former women's branches and also the support of missionaries where bonds had previously been established through the American Board. This is true in all states; old ties are not severed.

In eleven states women are taking an active part on the state committee in correspondence with churches in reference to projects and also in following up the interest. Mr. Benjamin Andrew, general field worker for New Hampshire, said in regard to the new method: "The women originated it, the men have become enthusiastic over it, therefore it merits your attention. It is not primarily a drive for money; it is, first of all, a program for missionary education." However, the method is one of coöperation and is endorsed and promoted by men and women in partnership.

If you have not already taken a project in your church and wish to secure one, apply to the state conference office. A project can be used as a nucleus for creating and developing a personal interest in missions. Raising money for "missions" will then take on a vital meaning and the whole church will be conscious of an energizing force at work in its midst.

SPIRITUAL POSSIBILITIES

It is too soon to prophesy the outcome of this method of helping the denomination to raise its apportionment and of educating the constituency in its world-wide work. It was a long time before the system by which the women of the former Boards pledged themselves to definite work was developed to a degree where it was loyally supported. Years of faithful personal cultivation, which meant hours of work and prayer, resulted in the ever-widening circle of consecrated workers at the home base in partnership with those on the field. This method of partnership, eventually so successful in the work of the Woman's Boards, is being carried on in the larger field of opportunity under the united Boards. It ought to result in world vision and soul growth for the individual, new life within the church, and fresh hope for the missionary as he helps solve world problems in Christ's way. After all, coöperation is the supreme method of carrying on the work of Kingdom-building, in which the Father of the World Family is the divine Partner.

ACCOUNTING FOR PROJECTS

By JOHN LUTHER KILBON, Treasurer

THIS article is presented not because the writer supposes that he has made any special invention, but because the Promotional Council has asked for it. The ways of treasurers are always somewhat mysterious to secretaries!

No doubt every state has an adequate and satisfactory method for recording the receipt and distribution of the gifts of the churches. We have tried in the New York Conference office to keep our record on cards which have never been quite complete at the end of the year, because no reports have come from some of the societies of gifts received directly by them after December 1. This year, with new responsibilities for reporting as well as with the introduction of the project plan, some modification was necessary. We secured from Adams, Groesbeck and Company, 1 Platt Street, New York City, an ingeniously devised book which holds a sufficient number of cards overlapping so that only the list of names appears as the volume is opened. These cards were made for our special needs in the following layout:—

The column headed "Extension" is peculiar to New York, being a specially designated part of the State Work item. The "Special" column beyond the "Total" is for receipts outside the apportionment.

The peculiar interest, if any, of this record is the provision for recording the projects adopted by the churches and their payments toward them. It has seemed to some people that every payment by a church for its projects ought to be designated for some particular item. To the mind of a treasurer, anxious to keep office costs low, such a method, if carried too far, seems a serious waste of missionary funds. If a church adopts projects amounting to $300 and during the year remits $300, it has covered each of the projects. If it fails to send enough to cover its voluntarily assumed obligations, the loss ought to fall proportionately on all instead of entirely on the one which happened to be left to the last. The plan we have adopted makes it possible to learn how each church stands at any time during the year regarding the total of its projects, and we conceive that no more knowledge than that is needed.

YEAR	PROJECTS ADOPTED	AMOUNT	DATE	FOREIGN	HOME	STATE	EXTENSION	TOTAL	SPECIAL

THE HOME BASE

MR. MCCANCE

The India missionary who has come into the Home Department for Candidate Work.

MRS. RANNEY ON THE PACIFIC COAST

For the first time since being elected as an Associate Secretary of the American Board, Mrs. Helen Street Ranney has returned to the Pacific Coast for field work among its churches. She left Boston in August for a three months' speaking tour and she is finding a warm welcome from former co-workers. She is speaking in church pulpits, as well as to groups of women and young people in various states, and is traveling rapidly from place to place in order to make as many contacts as possible. A part of September was spent in Northern California, then Association meetings in Washington and appointments in Oregon claim her till October 15, after which she will visit Southern California and Arizona, returning to Boston about the middle of November. During her absence Miss Smiley will have charge of the Speakers' Bureau.

IMPORTANT DATES FOR THE MIDDLE WEST

Great inspirational meetings, when women from many states were brought together for two or three days, were an important factor in the life of the Woman's Boards. The women of the Midwest Region are planning a similar gathering this fall in the First Congregational Church, Evanston, Ill., November 1–3, with a program presenting both Foreign and Home Missions. This is the first general women's meeting since the merger, and will be so large and so important that it deserves the widest publicity. Mrs. Robert E. Lewis of Ohio is chairman of the committee in charge. The first day, November 1, is to be devoted to a Workers' Conference, with special group meetings for young people's leaders, a children's hour and an evening reception to delegates and friends, with a play to be put on by Mrs. A. Starr Best. No one can afford to miss this first day because of the practical help it will offer and the general good fellowship.

The rich program scheduled for the other two days includes addresses by Pres. Katheryn Newell Adams of Constantinople College; Miss Ella Hoxie, worker at the Criminal Tribes Settlement, Sholapur, India; Mrs. Hannah Hume Lee and Mr. Harold Kingsley on Social Service Abroad and at Home; Miss Carolyn D. Smiley and Miss Rhoda Jane Dickinson. A picturesque feature is "A World Panorama," to be staged by Miss Uline and Miss Woodberry. The devotional period each day will be conducted by Dr. Chester Emerson of Detroit.

Two separate luncheons are planned for Wednesday, November 2—one for local auxiliary workers, the discussion and program in charge of Mrs. Lydia Lord Davis; the other for young people's and children's workers, with Dr. Lobingier, Missionary Education Secretary, to lead discussion.

A THANK-OFFERING IN EVERY CHURCH

This is the ideal to be worked for this year—not simply in the women's group as heretofore, but a general offering, in which the whole church participates, made impressive on the day of in-gathering by a special service. The morning of the Sunday preceding Thanksgiving is the date suggested by the Commission on Missions, wherever this is practicable. A beautiful service, appropriate to the Thanksgiving season, has been prepared by Dr. Charles S. Mills, and includes hymns, prayers, responses, and even suggestions for choir selections, all arranged in three sections: Thanksgiving for the Father's Care; Thanksgiving for Our Country; Thanksgiving for the Vision of the Kingdom of God.

This service and other material, such as collection envelopes, pasteboard baskets, cards of invitation, may be obtained at small expense from the regional offices of the Commission on Missions.

Various plans are being made for the use of the money in special ways, as different states may determine. The Middle West depends upon its Thank-Offering this year to secure annuities for its retired foreign missionaries and will make a tremendous effort to raise $50,000, and so claim another $50,000 offered conditionally by a generous friend.

A Good-By Party

Not often does such a large group of American Board missionaries sail from the port of Boston as left on September 8 aboard the *S.S. Edison,* bound for the Near East. Thirteen adults and seven children made up the party. On September 7, in the Congregational House, a reception was given to these outgoing workers by the Woman's Missionary Society of Massachusetts and the Executive Officers of the American Board.

The informal program was under the guiding hand of Dr. Barton. Secretary Riggs presented commissions to Miss Harriet Yarrow, and to Mr. and Mrs. Harold T. Pence, all three under appointment to Turkey. A word from each missionary of the group as to destination and hopes followed this ceremony, and President Adams of Constantinople College for Girls, who was among the guests, made a charming little speech of welcome, in which she emphasized the varied ways of influencing the new Turkey. An opportunity for fellowship during the serving of refreshments closed the reception.

The new missionaries were: Mr. and Mrs. Harold T. Pence of California, going to Aintab for agricultural work; Rev. and Mrs. Max F. Daskam of Wisconsin, and child, going to International College, Smyrna; Miss Ruth C. Hitchings of Caribou, Me., going to teach in the American Collegiate Institute, Smyrna; Miss Harriet Yarrow of California, going to join the staff of the Gedik Pasha School in Constantinople; Miss Janette Odell of Indiana, going to teach in the Scutari School, Constantinople.

The missionaries returning after furloughs were: Rev. and Mrs. J. Kingsley Birge and four children, going to Constantinople; Rev. and Mrs. Henry H. Riggs, with their two children, going to Beirut; Dr. Ruth A. Parmelee, bound for Athens; and Miss Olive Greene of Smyrna.

A Massachusetts Meeting in October

In order that the women of the Congregational churches of Massachusetts may have an opportunity to foster the spirit of solidarity which has been built up with the reorganization of the past year, a meeting is planned for two days, October 18 and 19, at North Church, Haverhill, Mass. Women will be in attendance from all the thirteen districts of the state. The program promises speakers full of missionary zeal and inspirational force. Among them are Mr. John Calder, chairman of the Commission on Social Relations; Dr. Frank Laubach of the Philippines; Miss Margaret Davison, young people's worker in Georgia; Rev. L. G. Knight of Idaho; Mrs. Franklin Warner and Mrs. D. Foster Updike of New York; and Rev. Douglas Horton of Brookline. Miss Estella Coe of Japan is also expected.

Montana's Contribution to Africa

Montana is sending one of its own daughters to Africa and has made the most of the opportunity to arouse interest in her and her field among the churches and young people. A Commissioning Service for Miss Louise Torrence was the occasion of a public meeting at Billings, carefully planned by State Superintendent Johnson, who presented the commission on behalf of the American Board. To make the greatest use of the occasion, a week-end Young People's Institute at Billings Polytechnic was arranged, and brought together many who are to have a share in supporting one of their own number abroad. All during the summer the Vacation Church Schools of the state have been dressing dolls for Miss Torrence's school children. Miss Torrence is to sail for Rhodesia, Africa, on October 19 and will be located at Mt. Silinda.

HERALD QUESTIONS

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WHAT THE TREASURY SAYS

APPORTIONMENT RECEIPTS FOR MAY, JUNE, JULY, AUGUST, 1927

	1927		*1926*		*Gain*		*Loss*
American Board		$429,789		$394,656		$35,133	
Home Boards							
C. H. M. S.	$47,198		$34,621		$12,577		
C. C. B. S.	41,795		34,616		7,179		
C. S. S. E. S.	19,009		20,613				$1,604
A. M. A.	69,624		73,563				3,939
C. E. S.	35,534		31,824		3,710		
C. B. M. R.	20,380		18,647		1,733		
Annuity Fund	11,763		8,106		3,657		
Found. for Ed.	13,895		13,850		45		
		$259,198		$235,840		*$23,358	
State Conferences and State Home Missionary Societies		$149,402		$133,599		$15,803	
Totals		$838,389		$764,095		$74,294	
Net Gain*						$74,294	

*NOTE. The losses recorded in the last column have been subtracted from this total.

APPORTIONMENT RECEIPTS FOR SEVEN MONTHS

Referring to the statement for February, March, and April, published in the magazines for June, and including the figures therein for these months, we have the following totals for what is practically two-thirds of the year 1927: American Board, total $566,102, net loss $33,488; Home Boards, total $396,549, net gain $1,351 (C. H. M. S. net gain $5,077; C. C. B. S. net loss $3,266; C. S. S. E. S. net loss $1,300; A. M. A. net loss $10,878; C. E. S. net gain $4,655; C. B. M. R. net gain $4,898; Annuity Fund net gain $4,700; Foundation for Education net loss $2,537); State Conferences total $241,726, net gain $26,364. Total $1,204,377, net loss $5,773.

NOTES AND COMMENTS

1. In order to make possible a simultaneous publishing of this statement in both the *Missionary Herald* and the *American Missionary*, it is published in the October number rather than in September, and includes four months instead of three.

2. Since this is only the second time for the publishing of this statement in the present form, certain information about the statement given in the June magazines ought here to be briefly summarized: (1) The figures are furnished by Receiving Treasurer Charles H. Baker for the Home Boards, Assistant Treasurer Harold B. Belcher for the American Board, and by seventeen state officers. (2) Contributions only from living donors and to the regular budgets are included. (3) The 1926 figures include contributions received through the national and state women's organizations—home and foreign. (4) Figures for state conference and state home missionary societies are only for "constituent states." (5) The figures for Ministerial Relief include receipts by all State Boards which do not merge their receipts with the National Boards.

3. With the giving of our churches for what is practically the first two-thirds of the year 1927 (the amount received in January after the books closed on the 10th of the month being small) thus before us, let us analyze:—

First, while this middle part of the year registers a considerable increase in the amount sent in the first quarter, still we have the fact before us that while two-thirds of the year has gone, only two-fifths of the contributions have come in, on the basis of the 1926 total.

Second, the gain for the seven months in contributions for state work of $26,364 is doubtless mainly due to the larger percentages that were assigned the states for this year in part because of increased responsibilities for missionary, educational, and promotional work formerly carried on by national agencies.

Third, the final sentence in the comments on the June statement was "Let us make the figures of the next quarter tell a different story." That is precisely what has been done. February, March, April showed a *loss* for the total work of $80,067. The figures above show a *gain* of $74,294. In other words, the loss that faced us for the first three months has all but been recouped in the succeeding four months. In this there is profound reason for rejoicing and encouragement, on the basis of which we ought to gather ourselves together for such giving during the remaining four months of this year as will register an increase of notable dimensions for 1927 over 1926. This is the only way in which the loss for the American Board can be regained and the Home Boards, as well as the states, be given the resources which they sorely need to do their work. What is known as the "Fall Inventory" is perhaps the best single means of attaining this end. *Let us make these months that ensue before January 1 a time for that communion with God in the material world which comes from whole-hearted giving to His work.*

September 12, 1927. CHARLES C. MERRILL,
Secretary, Commission on Missions

THE BOOKSHELF

A GROUP OF NEW BOOKS ON CHINA

REVIEWED BY REV. EDWIN D. KELLOGG—SHAOWU

THAT a new era in the Christian movement in China has opened is obvious to the most casual visitor. It is fortunate, therefore, that a group of new books is at hand which prepares the way for a sympathetic understanding of the situation and for effective ways of meeting it.

The first in my pile is "China Today Through Chinese Eyes," [1] by Seven Distinguished Chinese Leaders. It is the second book to bear this title. The first series was published in 1922, at a time when political and religious affairs were calmer than they are today. The papers presented in the new series are shot through with consciousness of great changes already in process or about to happen. With the exception of Dr. T. T. Lew the writers are not the same, but they are all men of reputation in present-day China. In every case they are either professors in Christian colleges or Y. M. C. A. secretaries. In reading their papers it must be borne in mind that the Chinese Eyes through which we are looking are all sympathetic to the Christian Movement, and that in many cases their interpretations are widely different from the interpretations of those whose outlook is neutral, if not, indeed, hostile, to Christianity or religion in general. These papers also were written before the Nationalist Movement had made any great conquests. Many tendencies which they noted have now reached their culmination and dangers which they pointed out have become more acute.

Eight out of the ten chapters deal with intellectual and educational movements, and especially as they relate to the greater Christian Movement. Perhaps the keenest analysis is found in Dr. Lew's chapter on the New Culture Movement and Christian Education in China. The New Culture Movement includes what is known as the Intellectual Renaissance and the patriotic movements. He finds that the movement has four main currents, viz.: science, democracy, nationalism, and a spiritual quest. As evidences of a spiritual quest, he enumerates the following: faith in the ultimate triumph of that which is good, steady growth of the sense of individual responsibility, a passion for freedom and the ability to exercise and preserve it, an appreciation of reality, outspoken opposition to idolatry, growth of a genuine belief in social welfare, and a search for the deeper meanings of life.

In discussing the movement's failures to achieve, he notes that democracy has failed to train the people to acquire a conception of law, that it has failed to help the people realize that special privileges cannot be given to individuals at the expense of the public, that it has failed to develop habits of co-operation and the ability to follow others, and that there is no safeguard in the rights of the minority to their own opinions.

He feels that "unless leaders greater than we have thus far seen are born to us" there is liable to be a stern reactionary movement arising among the generation of more mature men and women who find that they have been misled. He pleads that Christian institutions shall teach science a great deal better, shall practice democracy in their government, shall vitally strengthen the Chinese departments, fill vacancies on the staffs with Chinese where possible, keep the international aspect alive through the genuine Christian lives of the foreign teachers, and further, initiate a new religious education which is aggressively and truly Christian.

Dr. Yui pleads for more profound Chinese scholarship, both among the Chinese and missionary members of the Christian Movement, for higher statesmanship which shall forget the divisive elements in the vision of the movement's greatness, and for emphasis upon spiritual things as over against mere "activities."

After reading the contributions of these seven men we can but wish that there were more of their caliber in China.

Two books dealing with the same theme but from a different angle are "Naturalization of Christianity in China," [1] by Frank Rawlinson, D.D., and "Chinese Religious Ideas," [2] by P. J. Maclagan, D.PHIL. Dr. Rawlinson's volume shows more vital contacts with what is going on today and is a more profound study. Both books will be found most helpful to missionaries or to students of Eastern thought and religions.

Dr. Rawlinson, a missionary of the American Board, located in Shanghai, is well known as editor of the *Chinese Recorder*, the national missionary monthly. He has been for many years a close student of Chinese life and literature. His purpose is shown in the following quotations: "I hope what is set forth in this book will enable Westerners to see how China may contribute to the building up of . . . a world-wide Christian civilization." "It is not my purpose to suggest that Christianity must be merged into a new religion. I do believe, how-

[1] Doran Co., New York. $1.25.

[1] Presbyterian Mission Press, Shanghai. Paper, $1.75; cloth, $2.25.

[2] Student Christian Movement, London. Six shillings net.

ever, that Christians must dig deeper into their religion until they experience more fully the pulse and meaning of its central dynamic personality." "Before Christianity can become a widespread, vital force in China, there will have to be a synthesis of China's religious experience with that of the Christians."

In searching for the contacts which Christianity may find in Chinese civilization, Dr. Rawlinson does not take up one by one the other religions which are to be found in China and discuss their relations to Christian thought, but rather seeks such contacts from another angle. Certain ideas are one after another followed into their manifestations in both the ancient and modern social life of the people; the classics are called upon for the evidence which they can give; and the thought and practices of all the religions are constantly referred to.

An outstanding characteristic of the book is the constant relating of the subject under discussion to the present situation in China. One feels the strong urge of a man in the fray to find means of adequately meeting the shock of the political, social, and religious turmoil of present-day China. Fundamental characteristics of Chinese life are followed to their sources and then evaluated in the light of a common world-consciousness which the present crisis forces upon our attention.

Under the caption Will Christianity Survive? the author finds that Christianity is not presenting its best front, and that instead "philanthropic group propaganda" is its most prominent characteristic. "The Christian religion can only survive in China if and when its dynamic and message are clearly revealed in Christlike *living* in all human contacts." There must be "a conjunction of Chinese and Christian idealism." "Personal loyalty to Jesus, cultivation of the spirit of reciprocal love and free sharing —these are the foundations of a spiritual democracy. To work with Chinese Christians in setting up this spiritual democracy is the part Western Christians now have in completing the naturalization of Christianity in China."

No one vitally interested in the Christian Movement in China can afford to pass by this searching analysis of the situation and the means which are suggested for meeting the present crisis.

Dr. Maclagan is Foreign Missions Secretary of the Presbyterian Church of England, and was fo many years a missionary in Swatow, an experienc which forms a rich background for his discussio of Chinese religious ideas. The substance of "Chi nese Religious Ideas" was in the main delivered a the Duff Lectures at the Selly Oaks Colleges, Bir mingham. Three chapters are devoted to pre Confucian religious concepts, Confucian Morality and Taoism, all of which deal with religious philos ophy which is purely Chinese. Two chapters ar devoted to further developments under the twelft century Confucian schoolman, Chu Hsi, and the phi losopher Wang Yang Ming, who lived in the tim of Columbus and is called a Chinese Protestant b the author. Idolatry and Ancestor Worship ar treated in another chapter, and Chinese Ideas o Salvation, mainly as found in Buddhism, bring t a close the author's survey. A final chapter is give to a discussion of how these various contacts wit the religions of the country may be turned to ac count in the presentation of the Gospel message.

Dr. Maclagan does not think that anywher amongst Chinese Christians is there serious origina thinking, especially in theology, but that when fres light does come it is more likely to be thrown upo ethical and social matters than on theology proper all of which illustrates the Chinese stress upon th practical side of things.

A new edition of a readable and informing boo is "China: Yesterday and Today," [1] by Prof. E. T Williams, who occupies the chair of Oriental Lan guages and Literature in the University of Cali fornia. He was recently chief of the Division o Far Eastern Affairs at Washington, and previous t that time, had seen consular service in China. T the student of Far Eastern affairs this book is a valuable compendium of accurate information o matters relating to the customs, social life, govern ment, and religions of China. There is no attempt however, to estimate the influence of Christianity on the country. A chapter upon Chinese Art has been added to this edition. There are reference to the beginnings of the present Nationalist Move ment, but the book was published too early for an adequate appraisal. Valuable appendices, an ex tended bibliography, an index, and a large map ar provided.

[1] Thomas Y. Crowell Co., New York. $4.50.

Chinese Camel-Back Bridge

SO OUR MISSIONARIES WRITE

EV. G. L. MARSH, ATHENS, POINTS WITH PRIDE

"What life histories they have had—the six new-st graduates of the Athens School of Religion! One f them, at the time of the Smyrna disaster, was riven almost naked into the interior to serve at ard labor and escaped with his life almost as by miracle. And now he has gone as a missionary o the Mohammedans of Cyprus! Another was for our years an officer in the Turkish Army during he Great War, yet a finer and more gracious Chris-an gentleman I do not know, keen and strong and verybody's friend and helper. Little would you ream that he had once been a brigand!

"One has gone to the pastorate of an important hurch in Aleppo, Syria, and to the editorship of a eligious weekly which will be widely read by the rmenians of that country. A second has begun ork as associate director of a large boys' camp the Near East Relief Orphanage on the island of yra. Our blind 'George Matheson' has entered upon he pastorate of a large congregation in one of the reat refugee camps on the outskirts of Athens. He nd his wife have already received a welcome which ugurs well for a ministry of spiritual power. Two f the graduates expect to return to the School for nother year of study, one of them to engage at the me time in literary work."

ISS CAROLINE FROST WRITES OF AMANZIMTOTI'S NEW DORMITORY

"At last we can call Curtis Cottage practically nished, not actually, as there are little odds and nds of windowpane setting and board oiling. We oped to be in by the end of February, then of pril, then of May, but—! Things do move so owly out in this country, we have to hang on hard our patience to take life peaceably.

"I am enclosing a few photos of the building owing its finished appearance, but you can't get good idea of the colors—the red roof, the gray alls, and the vivid blue sky, with the green leaves nd grass. The work has mostly been done by ap-entices under Mr. Brueckner, and now the benches nd tables are being made at the shop. The two ng dormitories, each to hold twelve beds, are parated by the pleasant little room for the teach-s, and in front and between is the sitting room, th a cozy fireplace, light enough for pleasure and alth with its many windows. We hope they will main for a long time intact, there is so little ood in their construction. The window frames are steel, the sitting room floor is of tiles, and the alls are of cement blocks.

"One of the bright spots of the past term has en the faithfulness of a praying band, girls who el the need of spiritual revival in the school. Each

CURTIS COTTAGE

Sunday for weeks past they have asked to spend the quiet hour in the afternoon in the Domestic Science Building having a prayer meeting. Each Sunday our girls have gone two by two to three outstations, and nine of them to the Sunday school across the river. In the Y. W. C. A. meeting in the evening they report the events of the day before the regular service."

HOSPITALITY TO EVACUATED MISSIONARIES

In the withdrawal of our missionaries from their stations in North China, about twenty, mostly women and children, sought refuge in Korea. They were scattered among various stations of other Boards working in that country. Uniformly they express their indebtedness to the cordial kindness and hospitality of those who crowded themselves to take them in. The effect of this close association is indicated by one of the number thus:—

"Most of us American Boarders in Korea could have found a lot to disagree with in the belief of our hosts and hostesses. But they were most certainly consecrated to their work, and their faith had upheld the whole station in a year full of real trials.

"You can't imagine how much these Korea missionaries are putting themselves out for us: taking us into their own homes for an indefinite period; standing ready to interpret for us countless times a day; opening up closed houses of those of their number on furlough; sharing their gardens; cashing our checks; doctoring us, and in many other ways cheerfully assuming responsibilities with an already crowded program. We shall all certainly be indebted to these friends till the end of time."

Concluded on page 382

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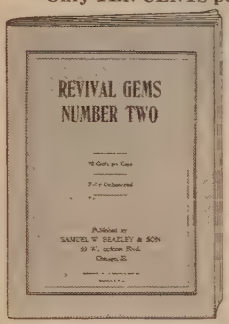

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MISSION NEWS

BIBLE CONTEST IN MEXICO

The girls at the "Instituto Colon" memorize Bible passages for an hour each Sunday afternoon. Not long ago the Christian Endeavor Society arranged two memory contests at the church in Guadalajara. The total number of verses repeated by fourteen persons was 840. The winner was a workman who gave correctly 209 verses. These were isolated verses, and in each case the book, chapter, and verse was given. At another contest eight girls competed and recited a total of 1,659 verses. Rebecca Hernandez won this contest by repeating 369 verses.

JAPANESE GIVE HEBREW DRAMA

One part of the annual program given recently at Kobe College, Japan, by the College Literary Society, was the presentation by the Senior girls of "Jephthah's Daughter." The study of Hebrew literature is a part of their course in World Literature. The play "Jephthah's Daughter" had to be fitted in as an emergency measure when the copies of the planned-for *Greek* play, "Electra," arrived printed in the *Italian* language! Since there was no music available, Miss Stella Graves of the Kobe Music Department, a missionary of the American Board, came to the rescue and wrote many lovely solos, choruses, and dances, securing in her compositions a genuine Oriental tone, which made a fine atmosphere for the tragedy. The costumes were modelled after Tissot's famous pictures of Bible characters. The acting was splendidly done and the lines spoken in English.

TALAS NO LONGER ISOLATED

MISS ADELAIDE DWIGHT, of Talas, writes joyfully of the completion of the railroad from Constantinople, which will much relieve the isolation of our missionaries at this station. She says it was a great occasion for the whole region. About ten thousand people must have gathered for the opening day. Ismet Pasha and various Cabinet Ministers came from Angora on the train for the celebration, shared in a banquet which was imported bodily from Constantinople, visited schools and also the airplane factory. The old Turkey contributed to the festivities by making offerings of sheep or oxen which were killed beside the track as the train came in; and the Merchants' Guild gave a camel.

Continued on page 383

"Revival Gems Number Two" is a sensation. Only ten cents per copy. Large plates and clear type. Fully orchestrated for 14 instruments, for Sunday School and general use. See ad on page 380 of this issue.

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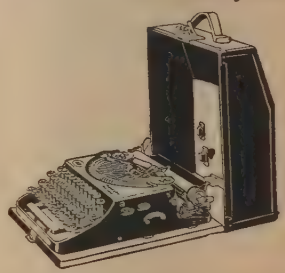

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CONDITIONAL GIFTS

Many persons trying to arrange for the disposition of their property after their death, are realizing that will contests, inheritance taxes, and other uncertainties are liable to defeat their desires. Some of these same people have decided to become, in a sense, their own executor. Do you not want to be

YOUR OWN EXECUTOR

of a part at least of your estate?

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FREDERICK A. GASKINS, Treasurer,
American Board of Commissioners for Foreign Missions,
14 Beacon Street, Boston, Massachusetts.

SO OUR MISSIONARIES WRITE

Concluded from page 379

FROM MRS. MATILDA CALDER THURSTON OF NANKING (SHANGHAI, JUNE 4)

"I'm still prepared to take all the risks of living in China without extraterritoriality or gunboats. I'd go to Nanking tomorrow if the Chinese group to whom I would go advised my return; and I'd have stayed on March 25 if they had thought it right for me to stay. Our whole Ginling group would have stayed.

"*The Christian Century* editorials irritate me almost as much as the *North China Daily News*. Their 'Gold Star Missionary' is quite as often a freak as a saint. Some of the early Christian martyrs were really fanatics. There are two sides to this, as to nearly every question. Life is simple for those who see only one side. It's terribly complex and difficult for those who see both sides. So few newspapers do, and their one-sided views confuse the thinking of most people."

REV. WYNN C. FAIRFIELD OF TAIKU, NORTH CHINA, WRITES FROM PEKING

"The danger of friction inherent in the presence of large bodies of alien forces in China is evidenced by a trial for rape of a British soldier in Shanghai, and the arrest of three American sailors by Chinese for an attempt at the same offence in Nanking. The Chinese papers are making unfavorable comment about the acquittal in the first case, and give large space to the details of the second, which has not yet been disposed of. Reciprocal convoys of merchant ships by gunboats of America and Great Britain are fraught with the same danger of incidental provocation. Can those who were stirred up by reports of indignities to American women at Nanking condone such conduct toward Chinese women?"

DANA K. GETCHELL ON ANATOLIA COLLEGE

"The college is now in full possession of the splendid new site on the hill. What was formerly refugee headquarters is now Iowa Quadrangle and Tracy Hall, with a campus of more than three acres. There is one more piece of property, adjoining this site, which we hope to purchase. A German and a Greek have unitedly bought the whole hillside across the road and a little above us improvements are going on and we understand that two beautiful residences are to go up soon.

"A Government Grape Nursery of about a hundred acres is also near us. The wild grape is imported from America and grafted on the vine of this country. Farmers who wish to plant vineyards must procure their vines from this one place. The Superintendent seemed quite delighted that the college was locating so near his work; it will be able to make combinations that may be of great assistance to the surrounding country."

THY KINGDOM COME · THY WILL BE DONE ON EARTH
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
ATLANTIC OCEAN
INDIAN OCEAN

SOMETHING NEW IN MAPS

Above is a reproduction in miniature of a fine new map especially prepared for use in the local church. It is a new and different projection scientifically approved as the most modern and accurate one possible. To secure it at as little cost as possible the Boards of various denominations coöperated through their Missionary Education Movement. The drawing given above is of our American Board edition. The colors of the map are well planned and distinct without being garish and the material is a good quality of cloth. All missions and the chief stations of the American Board are indicated by large red circles, and a clear table of Missions and all Stations given in the white space at the top. Very good use of open space has been made to include charts and tables such as that of the Areas and Populations by countries. The retail price of the map is $3.75. Every Congregational Church should own one as a necessary part of its educational equipment. Wall size only — 91 x 41 inches. Order from Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

LIST OF STEREOPTICON LECTURES

(All slides are hand colored.)

General. The American Board	64 slides	Secretary Barton
Congregational Shrines, revised 1926	70 slides	Secretary Patton
English Shrines. How Christianity Came to Our Forefathers	71 slides	Secretary Patton
The Ministry of Healing	68 slides	Secretary Barton
With the Boys and Girls Abroad	47 slides	Mrs. Alden H. Clark
Hinduism. The Religion of 333,000,000 Gods	76 slides	Secretary Patton
Buddhism. The Religion of the Pessimists	74 slides	Secretary Patton
Mohammedanism. Christianity's Greatest Rival	67 slides	Secretary Patton
Africa. 1. Trekking Across Rhodesia, revised 1926	75 slides	Secretary Patton and others
2. The Forward March of the Zulus, revised 1926	62 slides	Secretary Patton and others
Four Thousand Miles Through Africa (Combination of 1, 2)	68 slides	Secretary Patton and others
The Black Man in White Man's Africa	100 slides	Rev. James D. Taylor
Angola, The Country of the King, revised 1926	63 slides	Rev. M. W. Ennis
Turkey. The American Board in the New Near East, new		
India. Glimpses in the Marathi Mission	73 slides	Rev. William Hazen
Madura and its Missions, revised 1926	70 slides	Dr. Eddy, Dr. Banninga
Under Ceylon's Palms, revised 1926	80 slides	Rev. J. H. Dickson
Village Life in India, revised 1926	61 slides	Rev. D. S. Herrick
Awakened India	68 slides	Rev. Alden H. Clark
China. Up the Min to Shaowu, revised 1926	70 slides	Rev. Edwin D. Kellogg
In Far Shansi	59 slides	Rev. Wynn C. Fairfield
Tientsin, Where East Meets West	69 slides	Rev. Earle H. Ballou
Beautiful Foochow, Where the Min and the Mountains Meet, revised 1926	66 slides	Rev. Edward H. Smith
China's Great Day	71 slides	Secretary Patton
The Upward Trail in Shaowu, revised 1926	61 slides	Rev. Edwin D. Kellogg
Japan. Japan—The Land of the Lotus Flower, revised 1926	68 slides	Rev. A. W. Stanford, Mrs. Stanford
Springtime in Japan, revised 1926	68 slides	Rev. A. W. Stanford, Mrs. Stanford
Farm, Field and Factory in Japan	87 slides	Rev. Henry S. Leiper
Mexico. Beyond the Rio Grande	80 slides	Rev. Alfred C. Wright
Spain. Beyond the Pyrenees	67 slides	Rev. W. H. Bowers and others
Pacific Islands. Voyaging Among the Philippines	80 slides	Dr. C. T. Sibley and others
The Thrilling Tale of the Philippines	83 slides	Rev. Frank C. Laubach

In addition to the above, we have a fine selection of hymn slides, which may be obtained for use with the above lectures. We also have available a stereopticon lantern which may be rented for a small fee. The instrument is sufficiently large for Sunday school or auditorium work. It is equipped with a four hundred watt Mazda lamp, and will be furnished from the Boston Office to our constituency in the New England District. Write for available dates and price.

STEREOPTICON LECTURES. These slides are loaned to Congregational churches on payment of express charges, and may be obtained from *Harvey L. Meeken*, Agent, 14 Beacon Street, Boston, Mass., or from Rev. Harold G. Vincent, 287 Fourth Ave., New York; Rev. Charles C. Merrill, 19 So. La Salle St., Chicago; Rev. William J. Minchin, 421 Phelan Building, San Francisco.

All above lectures were revised in 1925 and 1926. Many new slides have been added.

MISSION NEWS

Continued from page 380

TURKEY AND AMERICA—THE NEW AMBASSADOR

Mr. Luther R. Fowle, Treasurer the Turkey Mission, and Chris- n ambassador without portfolio, an interview released to the press ectly upon his arrival in Amer- from Constantinople, says: "The rkish Government and people were in regretting the withdrawal of miral Bristol from Turkey. But choice of an ambassador to An- a could be more welcome to lead- in the Turkish Government than t of Joseph Grew, who was named President Coolidge for that posi- . The Turkish premier, Ismet ha, and Mr. Grew had oppor- ity to become acquainted during Lausanne Treaty negotiations 1923. There is every reason to e for the continued development the happy relations existing be- en Turkey and America at the sent time." Mr. Fowle pointed that in reciprocation to the ap- ntment of Mr. Grew to Turkey, Angora officials assigned as the rkish Ambassador to Washington, nchtar Bey, one of the most ex- ienced of her diplomats, who has ded up important missions in ece and Russia, and who was at time Minister of Foreign Af- fairs under the present Government. When named as ambassador to America, Monchtar Bey was chairman of the Foreign Relations Committee of the Turkish Assembly.

ALEPPO BOYS' HOPES

Ten students in the mission high school at Aleppo and six in the junior high of the Boys' School (recently separated into these two units) are looking forward to the work of the ministry. The school is feeling its way in regard to the treatment of religious life among the students, for it has represented among them four confessionals. There has been no formal organization attempted and this looking toward the Christian ministry as a life profession has come evidently from the chapel exercises, Bible classes, and voluntary prayer meetings.

EVERYBODY BUSY AT GALANGUE

The mission at Galangue, Angola, West Africa, is a real beehive of industry this summer. Two miles away, in the brickyard, burnt bricks are being turned out by the thousands daily. An overshot waterwheel that mucks sufficient clay to make 1,600 bricks a day has been installed on a near-by stream. At the tile plant, located on still another stream, there is a water-wheel which mucks clay for 500 tiles daily and grinds corn at night. As Mr. McDowell puts it: "Masons are busy, carpenters are busy, blacksmiths are busy, and everybody else."

The industrial activities of the mission captivate the natives as they do the traders and officials. The shoe shop is turning out a very attractive sandal made from leather cured on the mission grounds. The tailor shop thrives. Enough lumber is on hand to build a residence and a school building, and part of the rock and stone needed for this construction is already quarried. Bricks and tiles will be ready in due season. The house once called the Boys' Dormitory, the shops, garage, day nursery, and station storehouse have all been covered with tiles. By the end of the season Mr. McDowell hopes to have all fourteen buildings properly roofed.

IN THE COUNTRY CHURCHES OF CHINA

One of the most heartening and surprising things which Mr. E. H. Smith, formerly of Inghok, now of Foochow, met in his trip back to his old field of labor, was the way in which the country churches are carrying on work. Schools in the chapels are crowded and prosperous. At an evening service in the open court of the native chapel at

Buo Diang more than 150 men and boys stood for more than an hour in the white moonlight for a preaching service with three speakers. The young preacher at Buo Diang is on fire with earnestness to serve and preach. All day long the premises are crowded with boys and girls in school. These stay until almost dark and the teachers have barely time to boil rice and eat before the evening school assembles. And who are these evening school pupils? Not as might be in America, clerks and laborers, but little brown boys who have spent the day in hard toil gathering firewood and brush on the mountains, or watching the cows at pasture. Night after night they come to learn to read and sing and pray and listen to Christian stories of the preachers. They come every night in spite of the fact that tigers have been roaming the streets and have eaten recently twenty-four dogs on successive nights.

IN CZECHOSLOVAKIA

Husinec, the birthplace of John Huss, is located in a corner of Bohemia which is intensely Catholic. But on July 6, the birthday of this great reformer, the whole city turned out to listen to addresses by Protestant preachers. A great mass meeting was held in the public square of the city. Much Christian literature was sold or given away. On this same day another out-of-doors meeting was held, which gathered together 1,500 people, who listened for two hours and more to the Gospel message. Other services were held in buildings. A hundred more such evangelistic services could be put on, in the opinion of Rev. J. S. Porter, were men available to do the work.

A CALIFORNIA SCHOOL OF MISSIONS

The Mount Hermon Federate School of Missions registered 253 persons at its twenty-first annual session in California last summer. About a dozen denominations are affiliated in the management, Mrs. H. F. Swartz, Mrs. E. R. Wagner, and Mrs. George Maynard being the Congregationalists on this year's committee. The speakers and teachers of classes included Mrs. E. H. Silverthorn, president of the Federation of Women's Boards for Foreign Missions, and Mrs. John Ferguson, president of the Council of Women for Home Missions, both of New York; Rev. L. L. Wirt, of the National Council for the Prevention of War; and Dr. Chew, Editor of the San Francisco Chinese newspaper. "Sunset Hours with the Missionaries," a "Fellowship Luncheon," and other social events helped to bring the representatives of all denominations into closer touch with one another and added to the value of the assembly.

Just Ready — A Story of the Mountains of Algeria — Just Ready

THAMILLA "The Turtle Dove"

By FERDINAND DUCHENE, Translated from the French by Isabelle May and Emily M. Newton

EVERY reader of *The Missionary Herald* will appreciate the announcement of this amazing revelation of what it really is to be a wife in Algeria. In the French original the story received wide acclaim; to lovers of travel and missions it is a vivid and intimate picture of the lands, peoples and customs of Northern Africa, in the Shadow of the Koran — $1.75.

MISSIONS REAL AND FASCINATING

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MISSIONARY PERSONALIA

Two of our North China missionaries, although invited back to China, have agreed to fill emergency needs in Turkey this year. MISS LUCY MEAD, of Lintsing, will teach mathematics at the Scutari Girls' School, Constantinople, and MISS MARGARET ANN SMITH, of Tunghsien, will spend the year at the Girls' School in Merzifoun.

"I told some of our young people that I would give them a Bible in English if they would learn 100 verses and references," said MISS IVY E. CRAIG, of Mt. Silinda. "And almost, it seemed, upon the moment, one boy came forward to claim his Bible. He got it." Now Miss Craig says that any one who would like to provide a Bible may do so by sending it out to her book post. Address Mt. Silinda, Melsetter District, South Rhodesia, Africa.

MISS MARY MCCLURE, of Fenchow, took the occasion of the summer vacation to part with her tonsils, and just before starting back to Shansi she bobbed her hair. She returned in August, as the Woman's School was planning to open August 25, earlier than usual, to make up time lost last spring. Miss McConnaughey had preceded her, and the two nurses, Miss Dizney, of Taiku, and Miss Noreen, of Fenchow, are at their stations.

OUR MARY IS BOBBED

MRS. CHARLES E. EWING has recently received this cable from China in recognition of her recent bereavement through the death of her husband: "Tehsien local churches. We wish to assure you of our sincere sympathy. United memorial service held on September 4, 1927."

REV. FRANK A. LOMBARD, who recently retired from the Japan Mission of the Board and from the staff of Doshisha University after more than twenty-five years of missionary service, has accepted a call to the chair of English in Damon Hall, a new junior college for girls in Newton, Mass.

Concluded on page 387

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Rev. Mr. Bizen has three parishes in the region which has suffered from a recent earthquake, about four hours west of Kyoto. He reports teachers, dentists, and surveyors, as well as factory people, are members of the central church.

A MILLER WHO MILLS MEN

Concluded from page 360

banker—but John Miller had other ideas. The result was a college course, which he earned himself.

In 1903 he went to the Foreign Field. That his father ultimately considered his son's choice a wise one was confirmed by the establishment of a fund under the Miller name, to be used for work at the Pasumalai schools. Mrs. Miller, the daughter of a much loved missionary physician, Dr. Van Allen of India, was born in Madura. She came to America for her education at Vassar and Teachers' College. When she returned to India, she was for a time principal of the high school department of Capron Hall, Madura.

Last spring saw the fourth Pasumalai commencement, with twenty-three graduates from the Theological Seminary; forty-one from the High School; seventy-one from the Training School; sixteen from the Model School; and five from the Trade School. Wherever the community needs a trained man, there Pasumalai wants to send one of her sons. Before all of these boys Pasumalai holds up the vision of India's need, and the power of Jesus Christ to meet that need.

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MISSIONARY PERSONALIA

Concluded from page 385

Ahmednagar Girls' School is hard hit again! The newest engagement is that of MISS GRACE FAIRBANK WOODS and Dr. Charles Olcutt, instructor at Cornell Medical School, New York City.

REV. ARTHUR W. HUMMEL, of North China Mission, was invited to join in the round-table conference on China held in connection with the Williamstown Institute of Politics, and MISS ESTELLA COE, of Japan, as a member of the Japanese delegation, took part in the discussions of the Pacific Institute held at Honolulu.

Our newest missionary nurse under life appointment is MISS LILLIAN JEANETTE HONISS, of Berlin, Conn., who will work with Dr. Haas and Miss Hotson at our busy Adana hospital. Besides her professional training at New Haven Hospital, she has had courses at Kennedy School of Missions, Hartford. Her college is Oberlin.

For a year and a half the American Board Mission at Davao, Mindanao, Philippine Islands, was without a doctor and it was necessary to secure aid from other doctors outside the mission for the patients at the mission hospital. Then came DR. HERBERT C. BROKENSHIRE, a specialist in surgery. Within a few months a marked increase in the number of operations was shown—each successfully performed. Rev. Julius S. Augur, head of the church and school work of the mission, and now on furlough in America, pays tribute to Dr. Brokenshire's work: "His genial personality makes him popular with the patients, and enables him to secure the coöperation of the staff and the entire hospital force. His grasp of the situation here has already led to the planning of a further extension of the medical work. He has visited our schools back in the hills, where he treated a variety of cases, medical and dental. He has shown a deep interest in this branch of the mission's work, and through school dispensaries and personal visitation will extend the medical service of this station."

THE CHRONICLE

ARRIVALS FROM THE FIELD

July 3. In Los Angeles, Dr. and Mrs. Floyd O. Smith, of Cagayan, Mindanao, P. I.

July 14. In Los Angeles, Miss Estella L. Coe, of Tottori, Japan.

July 18. In Seattle, Miss Elizabeth E. Turner, of Peking, China.

Concluded on page 388

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THE CHRONICLE

Concluded from page 387

July 29. In New York, Mr. Alford Carleton, of Aleppo, Syria.

July 30. In Providence, R. I., Mrs. Ernest C. Partridge, of Beirut, Syria.

July 31. In Vancouver, B. C., Miss M. Elizabeth Waddell, of Foochow, China.

August 1. In New York, Rev. and Mrs. John X. Miller, of Pasumalai, India.

August 1. In New York, Mrs. Charles E. Clark, of Talas, Turkey.

August 1. In New York, Miss Elizabeth S. Perkins, of Foochow, China.

August 16. In Montreal, Rev. and Mrs. F. W. MacCallum, of Constantinople, Turkey.

September 2. In New York, Miss Ella C. Hoxie, of Sholapur, India.

Arrivals on the Field

July 10. In Lobito, West Africa, Miss Janette E. Miller, returning to Bailundo Station.

July 26. In Lobito, West Africa, Miss E. Marie Crosby, joining Dondi Station.

August 7. In Durban, Natal, South Africa, Rev. James D. Taylor, returning to the field; and Rev. and Mrs. Frank S. Tucker and Rev. and Mrs. John A. Reuling, joining the mission.

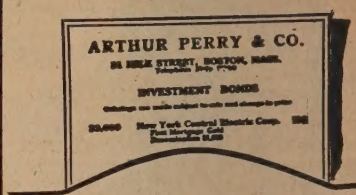
Deaths

July 18. At Hull, England, Mrs. Marcellus M. Bowen (Flora Stearns), aged 78 years, formerly of the Western Turkey Mission.

August 18. At Plainfield, N. J., Miss Mary B. Dunning, aged 72 years.

Miss Dunning was born at Otisville, N. Y., July 14, 1855, and died in the home of her brother, Frank O. Dunning, of Plainfield, N. J., August 18, after about a month's illness. She was in the active service of the Board thirty-six years. Appointed November 27, 1888, she began work below the Border in April, 1889. Fourteen years, altogether, were spent in Chihuahua City—twelve in Parral, five in El Fuerte and two in Hermosillo on the West Coast, and three at Guadalajara. Her specialty was kindergarten work; her Board, the W. B. M. She reached the age of retirement in 1925.

Miss Dunning was *persona grata* among the missionaries and Mexicans alike. Because of her self-effacement, practical common sense, industry, quiet, steady courage, humor and cheer, she was preëminently a "good person to work with."



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MISSIONARIES ON FALL SPEAKING TEAMS

Among the missionaries on furlough who are on various state teams this fall are: Dr. W. L. Beard, Foochow, China, on the Illinois Team; Miss Frances K. Bement, Shaowu, China, in South Dakota; Rev. Raymond A. Dudley, Tirumangalam, India, in New York; Luther R. Fowle, Constantinople, Turkey, in Ohio; Dr. W. A. Hemingway of Taiku, China, in Minnesota; Rev. Merrill N. Isely of Aintab, Turkey, in Iowa; Rev. Frank C. Laubach, PH.D., of the Philippines, in Massachusetts; Rev. Harold LeMay of Shaowu, China, in North Dakota; Rev. H. A. Maynard, Smyrna, Turkey, in Kansas; Rev. John X. Miller, Pasumalai, India, in Washington; Rev. William McCance, Satara, India, in Connecticut; Mrs. James B. McCord, Durban, Africa, in New Hampshire; Dr. James B. McCord, Durban, Africa, in Wisconsin; Rev. C. L. Storrs, Shaowu, China, in New Hampshire; Dr. Francis F. Tucker, Tehsien, China, in Nebraska; Rev. Robert B. Whitaker, Lintsing, China, in Oregon.

WHAT SOME OTHERS ARE DOING

Studying at Union Seminary: Dr. Walter Hume, Rev. R. Finney Markham, Rev. Paul R. Reynolds, Rev. Max M. Harrison; at Hartford Theological: Rev. Charles M. Warren; at Teachers' College, Columbia: Misses Agnes Baird and Lulu Bookwalter.

Rev. F. F. Donaldson is acting pastor until January 1 of First Congregational Church, Brockton, Mass. Rev. Alfred Heininger is director of religious education at First Congregational Church, New Britain, Conn. Rev. Arthur Hummel is making a special study of Chinese art and literature, visiting various museums of this country for the purpose.

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